Sucure 5

The BOOK of

Common Prayer,

And Administration of the

SACRAMENTS,

AND OTHER

Rites and Ceremonies

OFTHE

CHURCH,

According to the Use of

The Church of England;

Together with the

PSALTER or PSALMS

OF

DAVID,

Pointed as they are to be fung or faid in CHURCHES.

CAMBRIDGE.

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CUM PRIVILEGIO.

Price I s. 8 d. unbound.



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The PREFACE.

T hath been the wisdom of the Church of England, ever fince the first compiling of her Publick Liturgy, to keep the mean between the two extremes, of too much fliffness in refusing, and of too much easiness in admitting any variation from it For as on the one fide common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) fundry inconveniences have thereupon enfued; and those many times more, and greater than the evils that were intended to be remedied by fuch change: So on the other fide, the particular Forms of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important confiderations, according to the various exigency of times and occasions, such changes and alterations should be neade therein, as to those that are in place of Authority should from time to time feem either necessary or expedient. Accordingly we find that in the Reigns of several Princes of bessed memory since the Reformation; the Church upon just and weighty considerations her thereunto moving, hath yielded to make fuch alterations in some particulars, as in their respective times were thought convenient: Yet fo, as that the main Body and Effentials of it (as well in the chiefest materials, as in the frame and order thereof) have fill continued the same unto this day, and do yet stand firm and

unshaken, notwithstanding all the vain attempts and impetuous assault entermined against it, by such men as are given to change, and have always dispersion of the covered a greater regard to their own private species and increase a greater regard to their own private species and increase a greater regard to their own private species and increase a greater regard to their own private species and increase a greater regard to their own private species and increase a greater regard to their own private species and increase a greater regard to their own private species and increase a greater regard to their own private species and increase a greater regard to their own private species and increase a greater regard to their own private species and increase a greater regard to their own private species and the private covered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

Or

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws neve we yet repealed) came, during the late unhappy confusions, to be discontinued is too well known to the world, and we are not willing here to remembe ture But when, upon his Majefty's happy Restoration, it seemed probable the amongst other things, the use of the Liturgy also would return of cour pels cord (the same having never been legally abolished) unless some timely mean were used to prevent it; those men who under the late usurped powe form had made it a great part of their bufiness to render the people disaffectin t thereunto, faw themselves in point of reputation and interest concerns for (unless they would freely acknowledge themselves to have erred, whit nece fuch men are very hardly brought to do) with their utmost endeavor bapt to hinder the restitution thereof. In order whereunto divers Pamphais no were published against the Book of Common Prayer, the old objectio Nati mustered up, with the addition of some new ones, more than formerly who been made, to make the number swell. In fine, great importunities wipart used to his Sacred Majesty, that the said Book might be revised, and sether Alterations therein, and Additions thereunto made, as should be thous An requifite for the ease of tender Consciences: whereunto his Majefty, ou Affai his pious inclination to give fatisfaction (fo far as could be reasonals la expected) to all his subjects of what persuasion soever, did graciously clin su world descend.

In which review we have endeavoured to observe the like moderatiferse as we find to have been used in the like case in former times. And the fore of the fundry alterations proposed unto us, we have rejected all refer as were either of dangerous confequence (as fecretly firiking at some blished Doctrine, or laudable Practice of the Church of England, or indy of the whole Catholick Church of Christ) or elfe of no confequence at Incla but utterly frivolous and vain. But fuch Alterations, as were tendered us (by what persons, under what pretences, or to what purpose soeve tendered) as seemed to us in any degree requisite or expedient, we willingly, and of our own accord assented unto: not enforced so to do any strength of Argument, convincing us of the necessity of making a: As faid Alterations: For we are fully perfuaded in our judgements (andrs in) here profess it to the world) that the Book, as it flood before effabliround by Law, doth not contain in it any thing contrary to the Word of Chall fir or to found Doctrine, or which a godly man may not with a good great science use and submit unto, or which is not fairly defensible again he wi that shall oppose the same; if it shall be allowed such just and favourvery confiruction as in common equity ought to be allowed to all human were h tings, especially such as are set forth by Authority, and even to the ation best Translations of the holy Scripture itself. ble to

Our general aim therefore in this undertaking was, not to gratifyere a or that party in any their unreasonable demands; but to do that, while caring our best understandings, we conceived might most tend to the prestore a tion of Peace and Unity in the Church; the procuring of Reverence, te love exciting of Piety and Devotion in the publick Worship of God; and But of cutting off occasion from them that feek occasion of cavil or quarrel athers the Liturgy of the Church. And as to the feveral variations from the mer Book, whether by Alteration, Addition, or otherwise, it shall

Concerning the Service of the Church.

to give this general account, That most of the Alterations were made affault either first, for the better direction of them that are to officiate in any part vays di of Divine Service; which is chiefly done in the Calendars and Rubricks; , than t Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present afe of the times, and the clearer explanation of some other words and phrases that ws neve were either of doubtful fignification, or otherwise liable to misconstruction: ontinue Or thirdly, for a more perfect rendering of fuch portions of holy Scripmembe ture, as are inferted into the Liturgy; which, in the Epiftles and Gofable th pels especially, and in fundry other places, are now ordered to be read acof cou cording to the last Translation: and that it was thought convenient, that ely mean some Prayers and Thanksgivings fitted to special occasions, should be added d powe difaffede in their due places; particularly for those at Sea, together with an office concern for the Baptism of such as are of riper years; which, although not so ed, whit necessary when the former Book was compiled, yet by the growth of Anandeavou baptism, through the licentiousness of the late times crept in amongst us, Pamphkis now become necessary, and may be always useful for the baptizing of objectiv Natives in our Plantations, and others converted to the Faith. If any man rmerly who tha I defire a more particular account of the feveral Alterations in any nities wpart of the Liturgy, shall take the pains to compare the prefent Book with , and the former; we doubt not but the reason of the change may easily appear. be thous And having thus endeavoured to discharge our duties in this weighty efty, ou Affair, as in the fight of God, and to approve our fincerity therein (fo far reasona as lay in us) to the consciences of all men; although we know it impossible sloudy in such variety of apprehensions, humours, and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and pernoderativetle spirits should be satisfied with any thing that can be done in this kind) And the y any other than themselves: Yet we have good hope, that what is here ned all prefented, and hath been by the Convocations of both Provinces with great at fome and approved, will be also well accepted and approved d, or ind y all fober, peaceable, and truly conscientious Sons of the Church of uence at Ingland.

Concerning the Service of the Church.

tendered

, it shall

ofe foever, we have the continuance of time hath not been corruptmaking at: As, among other things, it may plainly appear by the Common Prayents (andrs in the Church, commonly called Divine Service. The first original and
re establishment whereos, if any man would search out by the ancient Fathers, he
ord of shall find that the same was not ordained but of a good purpose, and for
a good great advancement of godliness. For they so ordered the matter, that all
the againsh whole Bible, (or the greatest part thereof) should be read over once
and savouvery year; intending thereby that the Clergy, and especially such as
I human vere Ministers in the congregation, should (by often reading, and mediin to the ation in God's word) be stirred up to godliness themselves, and be more

ble to exhort others by wholesome doctrine, and to confute them that to gratify ere adversaries to the Truth; and surther, that the people (by daily that, while aring of the holyscripture read in the Church) might continually profit the preferer and more in the knowledge of God, and be the more inflamed with everence, he love of his true Religion.

God; and But these many years passed, this godly and decent Order of the ancient quarrel athers, hath been so altered, broken and neglected, by planting in uncertaint A 3

Concerning the Service of the Church.

min Stories, and Legends, with multitude of Responds, Verses, vain Riny petitions, Commemorations and Synodals, that commonly when any Bolout of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this fortche Book of Isaiab was begun in Advector and the Book of Genesis in Septuagesima; but they were only begun a be never read through : After like fort were other Books of holy Scripton and wied. And moreover, whereas St. Paul would have such language spoke that to the people in the Church, as they might underfland, and have profit bearing the same; the Service in this Church of England these ma Pre years bath been read in Latin to the people, which they understand mot fo that they have heard with their ears only, and their heart, spirit a mind have not been edified thereby. And furthermore, notwithfandi be that the ancient Fathers, have divided the Pfalms into feven Portion the whereof every one was called a NiEturn: Now of late time a few of the fhal have been daily faid, and the reft utterly omitted. Moreover, the numbers and hardness of the Rules called the Pie, and the manifold changings of service, was the cause that to turn the Book only was so hard and intriduced the cause that to turn the Book only was so hard and intriduced the services. a matter, that many times there was more bufiness to find out what the be read, than to read it when it was found out.

These inconveniences therefore confidered, here is set forth such Order, whereby the same shall be redressed. And for a readiness in t matter, here is drawn out a Calendar for that purpose, which is plain! eafy to be understood; wherein (10 much as may be) the reading of boni Scripture is fo fet forch, that all things shall be done in order, with breaking one piece from another. For this cause be cut off Anthems, fronds, Invitatories, and fuch like things as did break the continual confidence of the reading of the second

of the reading of the Scripture.

Yet because there is no remedy, but that of necessity there must be must be Rules; therefore certain Rules are here fet forth; which, as they are in number, fo they are plain and easy to be understood. So that here have an Order for Prayer, and for the reading of the holy Scripture, my agreeable to the mind and purpose of the old Fathers, and a great more profitable and commodious, than that which of late was used. more profitable, because here are left out many things whereof fome untrue, fome uncertain, fome vain and superfitious; and nothing dained to be read, but the very pure Word of God, the holy Scriptur that which is agreeable to the fame; and that in fuch Language and der as is most easy and plain for the understanding both of the Read and Hearers. It is also more commodious, both for the shortness the and for the plainness of the Order, and for that the Rules be few eary.

And whereas heretofore there hath been great diversity in faying him finging in Churches within this Realm; some following salisbury their fone Hereford Use, and some the Use of Bangor, some of York, somehed Lincoln; now from henceforth all the whole Realm shall have but ind fi Uie.

And forafunch as nothing can be fo plainly fet forth, but doubts nither arise in the u'e and practice of the same; to appease all such diversited an any arife) and for the resolution of a I doubts concerning the manner tertain to understand, do, and execute the things contained in this Book; way parties that fo doubt, or diversly take any thing, shall alway refort to som Bishop of the Diocese, who by his discretion shall take order for the line ing and appearing of the fame; fo that the fame order be not contra

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Of Ceremonies.

vain kiny thing contained in this Book. And if the Bishop of the Diocese be in any Boloubt, then he may send for the resolution to the Archbishop.

ut, all the Though it be appointed, That all things shall be read and sung in the Alve Church in the English Tongue, to the end that the Congregation may begun a be thereby edified; yet it is not meant, but that when men fay Morning Scripter and Evening Prayer privately, they may fay the fame in any language age fpot that they themselves do understand.

e profit And all Priefts and Deacons are to fay daily the Morning and Evening hefe ma Prayer either privately or openly, not being let by fickness, or some

fland nor other urgent caufe.

d intrica

thems,

fpirit a And the Curate that ministereth in every Parish-Church, or Chapel, thstandi being at home, and not being otherwise reasonably hindered, shall say Portion the same in the Parish-Church'or Chapel where he ministereth, and w of the shall cause a Bell to be tolled thereunto a convenient time before he begin, he num that the people may come to hear God's Word, and to pray with him. ings of

what the Of Geremonies, Why some be abolished, and some retained.

th fuch OF fuch Ceremonies, as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent ness in the purpose devised, and yet at length turned to vanity and supersition: ling of Some entered into the Church by undifereet Devotion, and fuch zeal as r, with the thought the transfer of the transf ginning, they grew daily to more and more Abuses, which not only for inual counter unprofitableness, but also because they have much blinded the people, and obscured the Glory of God, are worthy to be cut away, and clean buff be be in the colory of God, are worthy to be cut away, and clean they are het it is thought good to referve them fill, as well for a decent Order in that here a ediffication of the which they were first devised) as because they pertain pture, more diffication, whereunto all things done in the Church (as the Apostle a great reacheth) ought to be referred.

as used. And although the keeping or omitting of a Ceremony, in itself considereof fone d, is but a small thing; yet the wilful and contemptuous transgression and othing is reaking of a common Order and Discipline, is no small offence before Scripture and Let all things be done among you, saith saint Paul, in a seemly and due orders The appointment of which Order pertaineth not to private men; the Real herefore no man ought to take in hand, nor prefume to appoint or alter the Real my publick or common Order in Christ's Church, except he be lawfully be few

And whereas in this our time, the minds of men are so diverse, that some in faying hink it a great matter of Conscience to depart from a piece of the least of salisbury their Ceremonies, they be so addicted to their old customs; and again on ore, somehe other side, some be so new-fangled, that they would innovate all things; have but ind to despite the old, that nothing can like them, but that is new: it was hought expedient, not fo much to have respect how to please and satisfy

doubts either of these parties, as how to please God, and profit them both. And yet, th diversitest any man should be offended whom good reason might satisfy, here be e manner ertain causes rendered, why some of the accustomed Ceremonies be put his Book; way, and some retained and kept fill.

ly refort to some are put away, because the great excess and multitude of them hath r for the do increased in these latter days, that the burthen of them was intolerable; ot contrar

whereof Saint Augustine in his time complained, that they were grown fuch a number, that the estate of Christian people was in worse case of cerning that matter, than were the Jews. And he counselled that for yoke and burden should be taken away, as time would ferve quietly to do But what would Saint Augustine have faid, if he had seen the Ceremon hall be of late days used among us; whereunto the multitude used in his ti have O was not to be compared? This our excessive multitude of Ceremonies be read fo great, and many of them fo dark, that they did more confound and a so that en, than declare and fet forth Christ's beneats unto us. And beadest enfuing Christ's Gospel is not a Ceremonial Law (as much of Moses' Law was) it is a Religion to ferve God, not in bondage of the figure or fhadow over-lon in the freedom of the Spirit; being content only with those Ceremon not be r which do ferve to a decent Order and godly Discipline, and such as apt to fir up the dull mind of man to the remembrance of his duty to by some notable and special signification, whereby he might be edili Furthermore, the most weighty cause of the abolishment of certain Ceres nies was, That they were fo far abused, partly by the superstitious bit end. An ness of the rude and unlearned, and partly by the unsatiable avarice of as fought more their own lucre than the Glory of God, that the abi Translat. could not well be taken away, the thing remaining still.

And a

Glory

king Her But now as concerning those Persons, which peradventure will offended, for that fome of the old Ceremonies are retained fill; If they fider that without fome Ceremonies it is not possible to keep any Ords quiet Discipline in the Church, they shall easily perceive just cause to be Or form their judgements. And if they think much, that any of the remain, and would rather have all devised anew: then such men grant fome Ceremonies convenient to be had, furely where the old man HE well used, there they cannot reasonably reprove the old only for their Even without bewraying of their own folly. For in it is a case they oughear once ther to have reverence unto them for their Antiquity, if they will de The New themselves to be more fludious of Unity and Concord, than of Innovation P and New-fangleness, which (as much as may be with true setting force Epistle Christ's Religion) is always to be eschewed. Furthermore, such shall ally certain no just cause with the Ceremonies reserved to be offended. For as the And to k taken away which were most abused, and did burden men's Conscie Month without any cause; so the other that remain, are retained for a Distrat hall t and Order, which (upon just Causes) may be altered and changed cept only therefore are not to be esteemed equal with God's Law. And more movemble they be neither dark nor dumb Ceremonies, but are fo fet forth, that oper Leff man may understand what they do mean, and to what use they do form So that it is not like that they in time to come should be abused as and mote have been. And in these our doings we condemn no other Nationan the PR prescribe any thing but to our own people only: For we think it den nient, that every Country fould use such Ceremonies as they fall lote all best to the fetting forth of God's Honour and Glory, and to the red shall fet of the people to a most perfect and godly living, without Error or swered, tion; and that they should put a way other things, which from times they perceive to be most abused, as in men's Ordinances it often cha diversly in divers countries.

The Order how the Pfalter is appointed to be read.

THE Pfalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in February it shall be read only to the twenty-eighth, or twenty-ninth day of the Month.

And whereas fanuary, March, May, July, August, October, and December, have One and thirty days apiece; It is Ordered, that the same Psalms shall be read the last day of the said Months, which were read the day before; so that the Pfalter may begin again the first day of the next Month enfuing.

And whereas the CXIX Pfalm is divided into XXII Portions, and is wover-long to be read at one time; It is fo ordered, that at one time fhall

not be read above four or five of the faid Portions.

hey

ten chal

And at the end of every Pfalm, and of every fuch part of the CXIX Pfalm, shall be repeated this Hymn, difi

Glory be to the Father, and to the Son: and to the Holy Ghost;

eret As it was in the beginning, is now, and ever shall be: world without s bii end. Amen. off

Note, that the Pfalter followeth the Division of the Hebrews, and the Translation of the great English Bible, set forth and used in the time of king Henry the Eighth, and Edward the Sixth.

Ord: ase The Order bow the rest of the Holy Scripture is appointed the to be read.

gran may HE Old Testament is appointed for the first Lesions at Morning and their Evening Prayer: so as the most part thereof will be read over every oughear once, as in the Calendar is appointed.

ill de The New Testament is appointed for the second Lessons at Morning and movaluening Prayer, and shall be read over orderly every year thrice, besides ag some Epistles and Gospels; except the Apocalyps, out of which there are shall by certain proper Lessons appointed upon divers Feasts.

as the And to know what Leffons shall be read every day, look for the day of confeite Month in the Calendar following, and there ye shall find the Chapters Distinct shall be read for the Lessons both at Morning and Evening Prayer; anged, cept only the Moveable Feasts, which are not in the Calendar, and the more moveable, where there is a blank lest in the Column of Lessons, the , that oper Lessens for all which days are to be found in the Table of proper ey do fon

Nations in the Pfalms and Lessons of ordinary course appointed in the Pfalms and Lessons of ordinary course appointed in the Pfalms and Lessons of ordinary course appointed in the Pfalter and it dendar if they be different) shall be omitted for that time.

If they be different is the course of the sum-

the rede shall ferve all the Week after, where it is not in this Book otherwise r or sulcred. timeto

A Proper

Respect LESSONS to be read at Morning and Evening Praye on the SUNDAYS throughout the Year.

Alvent.	¶ Mattins.	T Evensong	Sun lay after	¶ Mattins.	T Even
The hrit.	Ifaiah — I — 5 — 5 — 25	Ifaiah — 2 ——————————————————————————————————	ascension- day.	Deuter. 12	Deuter
3— 4— innlays	30		Whitsunday 1 Lesson. 2 Lesson.	16.10 ver. 18 Acts10.v.34	
The first. Sun lays after the	37 ——41		Trinity- Sunday. 1 Lesson. 2 Lesson.	Genefis 1 Matth.—3	Genefi
The first.		53 56 58 58 64	Sundays after Trinity. The first.	Judges 4 1 Sam. 2	
Soptuagesi- na. Sexagesima Quinquage	3	The state of the s	6-	12 2 Sam. 12 21	
LENT.	9 to ver. 2	0	1 9		1-
3	39	34	11-	2 Kings 5	2-Kin
5-	Exodus 4	Exodus 5	14	Jerem. 5	Jeren
1 Leffon. 2 Leffon.	Matth. 20	Heb. 5. to (ver. 11.	17-	Ezekiel 2	Ezek
Easter-day 1 Lesion. 2 Lesion. Sundays a	Rom. —	Exodus 14	10	Daniel—3 Joel — 2 Habak. 2	Dani Mica Prov
The first	Numb. 1 —23, 2 Deuter.	6 Numb. 22 4 Deuter. 5	23-		
	Deuter.	Deuter.	25		

Proper PSALMS on certain Days.

	Mattins,	TEvenyong.	1	¶ Mattins.	¶ Eve
Chrismas- Day.	Pfal. 19 	Pfal. 89 —— 110 —— 132.	Easter-day.	Pfal. 2 — 57 — 111.	Pfal.
Ast-rued- nestay.	Pfal. 6 = 32 = 38.	Pfal. 102 — 130 — 143.	Ascension- Day.	Pfal. 8 ————————————————————————————————————	Pfal.
Good-Fri-	Pfal. 22 — 40 — 54	Pfal. 69 — 88.	Whit-fun- day.	Pfal. 48 — 68.	Pial

Proper LESSONS to be read at Morning and Evening Prayer Praye on the HOLY-DAYS throughout the Year. Mattins. | Evenfong. Mattins. | Ever: Jong venion s. Adrew. Prov.—20 Prov.—21
S. Thomas
uter. 1 be postle. ——23 ——24 S. Mark. Ecclus .-- 4 Ecclus .- 5 S. Philip and S. James.
1 Leffon. Nativity of 2 Leffon. Christ. Lesson. Lesson. Ifa. 9.to v. 8 Ifa. 7. v.10. John 1.v.43 iah-I ts 19. Lu.2. tov.15 Tit. 3. v. 4. (to v. 9. Afcenfionver.1 stepben. day. Deuter. 10 2 Kings 2 Lu.24.V.44. Eph.4. to v. Prov.—28 Ecclef.— 4 Acts 6. ver. Acts 7.v.30. I Leston. Leffon. a Leffon. 2 Leffon. enelis (8. and ch. (to v. 55. John (7. to v. 30. Ecclef.— 5 Rev. — 1 Monday in John.
Leffon. Whitfun-Ecclef.-6 Leffon. Rev .- 22 week. Gen. 11. to Num. 11. v. ocents I Leffon. day. Jer. 31. to Wisdom 1 (ver. 10. (16. to v. 30. Cor. 12. 1 Cor. 14. to othua 2 Leflon. (ver. 18. udges (V. 26. Sam. Tuesday in Whitsun-I Leffon. Genefis 17 Deu.10. V.12. Leffon. Rom. - 2 Coloff.— 2 Epipbany.

Leffon.

Leffon. Sam. Ifaiah—60 Ifaiah—49 Luke 3. to John 2. to (ver. 23. (ver. 12. I Leffon. 1 Sam. 19 Deuter. 30 (ver. 18. 1 Theff. 5. 1 John 4. to (ver. 12. to) (v. 14. Kings rion 2 Lesson. Paul. effon. Wifdom 5 | Wifdom 6 S. Barna-(ver. 24. 2 Kings bas. fon. Acts 22. to Acts - 26 cation Virgin Ecclus. 10 Ecclus. 12 Acts — 14 Acts 15. 10 (ver. 22. I Leffon. 2 Leffon. Jerem. Wisdom o Wisd. 12 (v. 30. S. John thias. Wildom 19 Ecclus.-1 Ezekie cia-Bapt. our Malachi 3 Malachi 4 Ecclus.—2 2 Leffon. Matth, - 3 Matth.14 to Danielesday Micah (V. 13. re S. Peter. Prov. er. I Lesion, Ecclus. 15 Ecclus. 19 ffon. Hofea-12 Hofea-14 2 Leffon. Acts -Acts - 3 ffon. John II.v.45 day 8. James. Ecclus. 21 Ecclus. 22 re er. S. Bartbolofion. Daniel— o Jerem. 31 mero. riday S. Matthew. -35 38 fion. Gen. 22. to Isaiah—53 S. Michael. (ver. 20. Gen. — 32 Dan. 10. V. 5. Acts 12. to Jude v. 6. to (v. 20. (v. 16. ffon. 1 Lesion. 5. 19 Ev John - 18 | 1 Peter-2 2 Leffon. Pfal. on. Zechar. 9 Exodus 13 S. Luke. Ecclus. 51 Job on. Lu.23.v.50. Hebr. -. in S.Simon and week Pfall S. Jude. Job 24, 25. on. Exedus 16 Exodus 17 fon. Matth. 28 All Saints. Acts -L v in I Leffon. Wifd. 3. to Wifd. 5. to zveek Pia (v. 10. (v. 17. Heb. 11. v. Rev. 10. to

2 Lesson.

(32. and ch.) (V. 17.

Exodus 20 Exodus 32 Luke 24. To 1 Cor. 15

(ver. 13.

fon.

on.

8

8.

The CALENDAR; with the Table of Lessons Ph

JANUARY hath xxxi. Days.

MORNING

EVENING

			YER.	PRA	
1 A b c d d e f 7 8 A b c d d e f 11 d e f 12 e f 13 f 14 g	Hilary, Bp	PRA	YER. 2 Leffon. Matth. 1 2 3 4 5 6 7 8 9 10	PRA I Leffon. Genefis 2 6 8 12 14 16 18 20 22 24 26	YER
15 A 16 b 17 c 18 d 19 e 20 f 21 g 22 A 23 b 24 c 25 c	Prifca, V. — Fabian, Bp. — Agnes, Virg. — Vincent, M. — Conversion of — (S. Paul)	27 29 31 33 35 38 40 42 44 44 46 56 Exodus	13 14 15 16 17 18 19 20 21 21 22 23 24	28 30 32 34 37 39 41 43 45 47 Exodus 1	

+ Note that Exodus 6. is to be read only to Ver. 14.

Ton The CALENDAR; with the Table of Lessons.

FEBRUARY hath xxviii. Days, And in every Leap-Year xxix. Days.

		MORN	NING	EVE	NING
		PRAY	ER.	PRA	YER.
def 8Aboder 8A	Faft. Purif.V.Mary Blafius,B.&M Agatha, V Valentine, B S.Matthias A	Exod. 10	Mark - 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 10 Lu.1.to39 1.wer.39 2 3 4 6 Lu.1.to39	Exod. 11 13 15 17 19 21 23 34 Lev 19 26 Num. 12 14 17 21 23 25 30 32 36 Deut 2	Gal. — 1 2 3 4 5 5 6 Ephef. 1 3 3 4 4 5 5 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6
10236	Street of Spin country of the Spinish	THE RESIDENCE OF THE PARTY.		ANTONIO CONTRACTOR	

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MARCH

The CALENDAR; with the Table of Lessons The

MARCH hath xxxi. Days.

MORNING | EVENING

N	PRAYER.	PRAYER.
1 d David, A.B. Chad, Bp 3 f 4 g 5 A 6 b 7 c 8 d 9 e 10 f 11 g 12 A 13 b 14 c 15 d 16 e 17 f 18 g Ed.K. We 19 A	I Leffon. 2 Leffon. Deut. 15 Luke 12 17 13 14 14 15 15 16 17 15 16 17 15 16 17 16 17 16 17 16 17 17 17 17 17 17 17 17 17 17 17 17 17	Leffon. 2 Leffor Deut. 16 Eph.— 18 Phil.— 20 Deut. 22 Deut. 22 Deut. 25 Deut. 27 Col.— 29 Deut. 27 Col.— 29 Deut. 27 Deut. 28 Deut. 29 Deut
14 21 c Benedict. 3 22 d 23 c 13 24 f 25 8 Annunc. C 19 26 A -(V. Mar 8 27 b 28 c 16 29 d	t16	8 — 19 — 13 2 Tin 17 12 13 — 19 14 21 Titu 15 Ruth — 2 Phile

The Numbers here prefixed to the feveral Days tween the Twenty-first Day of March, and the Eighte Day of April, both inclusive, denote the Days upon withose Full Moons do fall, which happen upon or next after Twenty-first Day of March, in those Years, of which the

ons The CALENDAR; with the Table of Lessons.

APRIL hath xxx. Days.

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Days, ighte on we tafte h the

MORNING

1	ILesson.	2 Leffon.	I Lesson.	2 Leffor
	I Sam. 5	John - 19	1 Sam. 6	Hebr
Richard, B.	7	20	8	
	9	21	10	
S.Ambrose.	The second second second second	Acts I	12	
	13	2	14	
	15	3	16	
	17	4	18	THE DIA TO SEE
	19	5	20	2333
	21		22	1
	23	7 8	24]
	25	8	26	I I
	27	9	28	James
	29	10	30	483131
	31	I,I	2 Sam. 1	Part of the
	2 Sam. 2	12	3	**************************************
THE PART OF SALES	4	13	5	-
	6	14	7	1 Peter
Aleba A D	8	15	9	
d Alphe.A.B.	IO	16		
	I2	17	13	10 mg
f	14	と とこれでは、日本のでは、「これでは、「これでは、」	15	-
S. George. S. Mark, (Evang.	16		17	2 Peter
S.George.	18	20	19	
0 74	20	21	21	
c S.Mark,	-	22		I John
	22	23	23	A CONTRACTOR
e	24	24	1Kings 1	
f	Kings 2	25	- 3	
8	4	26		
A The second	- 6	27	7	2,3 Jol

ively the Golden Numbers; and the Sunday-Letter nexting any such Full Moon, points out Easter-day for that All which holds until the Year of our Lord 1899 incluater which Year, the Places of these Golden Numbers to be changed, as is hereaster expressed.

The CALENDAR; with the Table of Lessons

MAY hath xxxi. Days.

			YER.		AYER
The ca	Philip and	1 Leffon.	2 Leffon.	1 Lesson.	2 Leffor
2 c d Im 3 d e f s	Philip and James, Ap. vention of (the Crofs. John Port. (Lat. Lat. Rate of the Crofs of the Crof	IKings 8 IO I2 I4 I6 I8 20 22 2Kings 2 4 6 8 I0 12 14 16 18 20 22 14 16 18 20 22 14 16 18 20 22 24 Ezra I 6 Neh 2 8 IO Efther I		IKings 9 II I3 I5 I7 I9 2I 2Kings I 3 5 7 9 II I3 I3 I5 I7 I9 I1 I3 I5 I7 I9 I1 I3 I5 I7 I7 I9 I1 I3 I5 I7 I7 I9 I1 I3 I5 I7 I7 I9 I1 I1 I1 I1 I1 I1 I1 I1 II II	Jude-

The CALENDAR; with the Table of Lessons.

JUNE hath xxx. Days.

			MORNING PRAYER.	EVENING PRAYER.
1 2	ef	Nicomede.—	Leffon. 2 Leffon. Efther 5 Mark 2	Leffon. 2 Leffon. Efther 6 I Cor. 15
34 50 70	g A b c d	Boniface, Bp.	Job — 2 — 5 — 4 — 6 — 6 — 7 — 8 — 8	Job — 1 2 Cor. 1 2 Co
9 10 11 12	e way be	S. Barnabas, (A. & M.	10 — 9 — 12 — 10 — 14 — 11 — 16 — 12	- 13 - 7 - 15 - 8 - 17,18 - 9,
14 15 16 17 18	To the Man	S.Alban, M	19 13 -21 -14 -23 -15 -26,27 -16 -29 Luke - 1	22 — 11 — 24,25 — 12 — 28 — 13 — 30 Gal, —1
20 21	Dog.	Tr.ofK.Edw. (of West Sax.	33 35 4 35 37 5	36 4
23 24 24	60	S. John Bapt.	41 - 7	42 Ephef. 1
26 27 28 29 30	9 6 6 6	S.Pcter, Ap	3 - 5 - 10 - 11 - 11 - 11 - 11 - 11 - 11	6 3

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N G E R.

Cor

The CALENDAR; with the Table of Lessons. The

JULY hath xxxi. Days.

MORNING	EVENING
PRAYER.	PRAYER.

		Prov. 11		t Lesson. Prov. 12	2 Leffon. Philip. 1
Å	Visit.ofMary.	13	14	14	2
b	Tran.Mart.B.	15 17	——15 ——16	——16 ——18	
c d e f		<u>19</u>	1 7	STATE OF THE PARTY	Col i
e		21	18	22	1
f		23 25	19 20	26	
A		27	21	28	I Thef.
b		Ecclef. I	22	F-1-631	
1 c		Ecclef. 1	23 24	Ecclef. 2	
3 e		5	John- i	6	
4 f	Swithun, Bp.	7	2	8	2 Thef.
5 g	Switthun, bp.	9	3	IO	
7 6	·	Jer 1	5		I Tim.
8 c		3		4	2
ol e	Margaret, V.	5	7 8	8	
1 f		9	A STATE OF THE STA		
2 g 3 A	Mary Magd.		The second second		2 Time
3 b	Fait.			1	
5 C	S. James, Ap.		13		-
6 d	S. Anne.	17			Titus
8 f		2	CARL OF THE PARTY	A STATE OF THE PARTY OF THE PAR	Philem
9 8	American Communication	2	The second second second second	24	Hebr.
OA	1721	2		Service of the service of	

ns. The CALENDAR; with the Table of Lessons

AUGUST hath xxxi. Days.

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	MOR PRA		4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4	NING YER.
Lammas-Day	Jer 29 		I Leffon. Jer 30 32 34 36	Hebr 4
Transfigurat. Name of Jefus	37 39 41 43	3 	38 40 42 44	8
S. Laurence	45,46 48 50 52	7 		James 1
	Lam 2 4 Ezek 2 6	——————————————————————————————————————	Ezek. 3 7	3 4 1 Peter 1
	13 	——————————————————————————————————————	Daniel 1	= 3 = 3 = 4 5
Fast.	4 8		5 7 — 9	2 Peter 1 2 2 3 1 John 1
S.Augustin, B.	Hof. 2,3	23 24 25 26	Hofea 1	3 3 4
S. John be- (headed.				2,3 John Jude —

SEP-

The CALENDAR; with the Table of Lesto The

SEPTEMBER hath xxx. Days.

	MORNING PRAYER.	PRAYER
Giles, Abbot. Giles, Giles	I Leffon. 2 Leffon Hofea 14 Matth. Joel — 2 Amos I — 3 — 5 — 7 — 9 — 9 — 1 — 1 — 1 — 1 — 1 — 1 — 1 — 1	1. I Leffon. 2 Left Rom 3 Rom 3 Rom 3 Rom 4 Rom 5 Rom

The CALENDAR; with the Table of Lessons.

OCTOBER hath xxxi. Days.

	MORNING PRAYER.	G EVENING PRAYER.
Remigius,		n. 1 Leffon. 2 Leffon. -4 Tob. —8 1 Cor. 16 5 —— 10 2 Cor. 1 6 —— 12 —— 2
4 4	Judith 3	7 Judith 2 4 5
7 8 A S.Denys,	Bp. 9	-11
13 f Transl. o 14 g - (Edw. C		39 6 Gal
to Etheldre		- 2 - 8 10 12 12 12 12 12
10 0	13 15 17 19	- 6 - 14 Ephef 8 - 18 - 18 - 18 - 18 - 18 - 18 - 18
Crispin,	Ecclus. 2	-16 - 3
	7 and	-14 -15 -16

oct

The CALENDAR; with the Table of Leffe Th

NOVEMBER hath xxx. Days.

MORNING | EVENIN

	18 Eccle 19	-19 -21 -23 * 25 -28 + 30 -32 -34 -36 -38 -40 1
	20 21 22 22 23 24 -1 2 3 4 5	-19 -21 -23 * 25 -28 + 30 -32 -34 -36 -38 -40 1
	21	+ 25 -28 + 30 -32 -34 -36 -38 -40 -42
	22 23 24 -1 2 3 4 5 6	* 25 - 28 - 32 - 34 2 - 36 - 38 - 40 1 - 42 -
	23 24 -1 2 3 4 5 6	+ 30 -32 -34 -36 -38 -40 -42
	24 -1 2 3 4 5 6	+ 30 -32 -34 -36 -38 -40 -42
John —	3 4 5 6	-32 - -34 2 -36 - -38 - -40 1
	3 4 5 6	-36 -38 -40 -42
	5 =	-38 -40 -42
\equiv	5 =	-40 1 -42 -
	200	-42 -
	7	
	8	-44
		‡ 46 - -48 -
	10	-50 2
	11 Baru	
	12	- 3
ed 4 & 5 ° E	13	Su.
	the second secon	100,000
	16	- 3 F
	7	- 5 F
1-0-1-0-1		- 7 -
The state of the s		_ 9 -
200	MEST DE MINISTER DE LA CASA	-13-
		11 Baru 12 13 Hift. 15 Ifaial 17 18 19 20 21

Note that • Ecclus 25. is to be read only to ver.13. and † Ecclus 30. to ver.18. and ‡ Ecclus 46. only to ver. 20.

The CALENDAR; with the Table of Lessons.

DECEMBER hath xxxi. Days.

	MORNING PRAYER.	EVENING PRAYER.
	1 Leffon. 2 Leffon 1 Leffon. 2 Leffon 1 Acts — 16 — 18 — 18 — 18 — 18 — 19 — 19 — 19 — 19	1 Leffon. 2 Leffon. 2 Ifaiah 15 Hebr7 3 — 17 — 8 4 — 19 — 9 5 — 22 — 10
Nicholas, Bp. Conception of (V. Mary.		0
Lucy, V.& M.	35	36 4 2 38 5 3 40 1 Pet1 4 42 2 15 44 3
O Sapientia. Faft. S. Thomas, Ap.	47 	16 46 4 17 48 5 18 50 2 Pet 1 19 52 2 20 54 1 John 1
Gbristmas Day.	55	22 56 23 58 24 60 4
Silvester, Bp.	——61 ——62	25

DEC

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TABLES

TABLES and RULES for the Moveable Immoveable Feasts; together with the Days Fasting and Abstinence, through the whole Yes RULES to know when the Moveable Feasts and Holy-days by E After-day, on which the rest depend, is always the Sunday after the Full Moon, which happens upon, or after the Twenty first Day of March; and if the Full M happens upon a Sunday, Easter-day is the Sunday after. Advent-Sunday is always the nearest Sunday to the Fee St. Andrew, whether before or after. igils Septuagesima Eight Sexagesima Weeks before E Sunday is Seven Quinquagesima Six Quadragesima Five Weeks Rogation-Sunday Forty Days Ajcenfion-day after Eafter. Wbit-Sunday Seven Weeks Eight Weeks Trinity-Sunday ote. ATABLE of all the Feasts that are to be observed in the Wigit of England throughout the Year. All Sundays in the Year. The Circumcifion of our Lord JESUS CHR The Epiphany. The Conversion of S. Paul. The Purification of the Bleffed Virgin. The S. Matthias the Apostle. The The Annunciation of the Bleffed Virgin. S. Mark the Evangelist. seafor Friday S. Philip and S. James the Apostles. The Ascension of our Lord JESUS CHR 1. Th S. Barnabas. and V The Nativity of S. John Baptist. our L S. Peter the Apostle. The Days of All S. James the Apostle. theFeaftsof S. Bartbolomew the Apostle. S. Matthew the Apostle. S. Michael and all Angels. S. Luke the Evangelist. rtarn S. Simon and S. Jude the Apostles.

All Saints.
S. Andrew the Apostle.
S. Thomas the Apostle.
The Nativity of our Lord.
S. Stephen the Martyr.
S. John the Evangelist.
The Holy Innocents.

The F

eing

nory
acy.
The

f Kir

Monday and Tuefday in Easter-week.
Monday and Tuefday in Whitfun-sweek.

le Dayse TABLE of the Vigils, Feasts, and Days of Abjinence, to be observed in the Year. Yea

> The Nativity of our Lord JESUS CHRIST. The Purification of the Bleffed Virgin Mary. The Annunciation of the Bleffed Virgin.

Easter-day.

Afcention day. Pentecost.

S. Matthias.

S. John Baptift. he Evens or igils before

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in.

S. Peter.

S. James. S. Bartholomew.

S. Matthew.

S. Simon and S. Jude.

S. Andrew.

S. Thomas.

All Saints.

ote, That if any of these Feast-days fall upon a Monday, then the the C. Vigil or Fast day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days of Fasting or Abstinence.

The Forty Days of Lent.

irgin. The Ember-days at the Four (1. The First Sunday in Lent. Seasons, being the Wednesday, Friday, and Saturday, after

3. September 14.

4. December 13.

CHR Three Rogation-days, being the Monday, Tuefday, and Wednesday before Holy-Thursday, or the Ascension of our Lord.

All the Fridays in the Year, except Christmas-day.

rtain Solemn Days for which particular Services are appointed.

The Fifth Day of November, III. The Twenty-ninth Day being the Day kept in menory of the Papists Conspi-

The Thirtieth Day of Jauary, being the Day kept in nemory of the Martyrdom King Charles I.

of May, being the Day kept in memory of the Birth and Return of King Charles II.

IV. The Twenty-fifth Day of October, being the Day on which His Majesty began his happy Reign.

Golden Numb.	Days of the Month.	Sunday
14	March 21	C
11		E F G
19		A B
16 5	30 31	C D E F
13	April— 1	G A
10	3 4	B C D
18	5 7 8	E F
15 4		G A B C
12 I	I2 	D E
9	15	F G A
17 6		B C D E F
		A B C

THIS Table contains fo much of the Color is necessary for the determining of Lab find which, look for the Golden Number of the in the First Column of the Table, against which the Day of the Paschal Full Moon; then bas Third Column for the Sunday-Letter, Lext a Day of the Full Moon, and the Day of the fanding against that Sunday-Letter is Kaster the Full Moon happens upon a Sunday, then ing to the First Rule) the next Sunday after a Day.

To find the Golden Number, or Prime, at the Year of our Lord, and then divide by 190 mainder, if any, is the Golden Number; but if remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday-Letter, to the Calendar, until the Year 1799 inches add to the Year of our Lord its Fourth Factorial or Fractions, and also the Number I Divide the Sum by 7; and if there is not mainder, then A is the Sunday-Letter: But any Number remaineth, then the Letter flam against that Number in the sunday-Letter is the Sunday-Letter.

For the next Century, that is, from the Vitil the Year 1899 inclusive, add to the camonly its Fourth Part, and then divide by 7, ceed as in the laft Rule.

Note, That in all Biffextile or Leap-120 Letter found, as above, will be the Sunot from the intercalated Day exclusive, to the 22 Year.

Another TABLE to find EASTER till the Year 1899 inclu

SUNDAY-LETTERS.

Numb.	A	В	C	D	E	F	G	To make precedi
I	Apr. 16	-17	-18	19	-20	14	-15	find the Sum
II	Apr. 9	- 3	- 4	5	6	- 7		for the Year
III	Mar. 20	-27	28			-24		permoft Lin
IV	Apr. 16	17	11	12				Golden Nul
V	Apr. 2	3	- 4	5				Prime, in th
VI	Apr. 23	24	-25			-21		of Golden Nul
VII	Apr. 9	-10	I					against the
VIII	Apr. 2		Mar28					the fame L
IX	Apr. 16							the Sunday-
X	Apr. 9							have the D
IX	Mar.26					-31		Month on wh
XII	Apr. 16					-14		falleth that
XIII	Apr. 2		- 4	5	- 6			Note, That
XIV	Mar. 26				-23	-24		of the Mont
XV	Apr. 16	121,00000000000000000000000000000000000					15	the Left Has with the fi
XVI	Apr. 2	- 3	- 4	1.5	Mar 3C	-31	Apr. 1	Colloweth M
XVII	Apr. 23	-24	18	13	20	-21	-22	followeth all
XVIII	Apr. 9	10	70	120	13		Ann T	other Table
XIX	Apr. 2	Mar27	-20	129	-30	-31	l whire I	fcent, but Co

TABLE of the Moveable Feasts for Fifty-two Years, according to the foregoing Calendar.

Cake Fajle of the which a look axt ar of the	Gold. Number.	The Epact.	Sunday-Letter.	Sund. aft. Epiph.	Septuagesima Sunday.	The First Day of Lent.	Easter-Day.	Rogation Sunday.	Ascension-day.	Whit-funday.	Sund . aft. Trin.	Advent Sunday.
in took for the first state of t	mber. NO 780 90 HA MASSO 780 9	30 20 20 ON	GFECBAGEDCBGFEDBAGEDCBAGE	h. 0 44 544 531 4 30 34 534 54 54 54 544 534 544 544 430 44 55	Feb. 18 10 Jan. 26 Feb. 15 Jan. 28 Feb. 17 Jan. 30 Feb. 19 Jan. 30 Feb. 15 Jan. 31 Feb. 16 Jan. 27 Feb. 15 Jan. 27 Feb. 15 Jan. 27 Feb. 16 Jan. 27 Feb. 17 Jan. 27 Feb. 18 Jan. 27 Feb. 19 Jan. 27 Feb. 10 Feb. 8 Jan. 31 Feb. 20 Jan. 37 Feb. 10	Mar. 7 Feb. 27 Mar. 3 Feb. 23 — 28 — 24 — 24 — 24 — 24 — 24 — 24 Mar. 7 Feb. 20 — 12 Mar. 4 Feb. 17 — 28 Mar. 4 Feb. 21 — 12 Mar. 4 Feb. 27 — 28 — 28 — 29 — 28 — 29 — 28 — 29 — 29 — 28 — 30 — 30 — 30 — 30 — 30 — 30 — 30 — 30	Apr. 2 2 4 Mar 30 Apr. 15 Mar. 22 Apr. 11 3 Apr. 15 Mar. 31 Apr. 19 Apr. 10 Apr. 15 Mar. 31 Apr. 20 Apr. 15 Mar. 31 Apr. 20 Apr. 16 Apr. 16 Apr. 16 Apr. 16 Apr. 16 Apr. 17 Apr. 16 Apr. 17 Apr. 18 Apr. 19 Apr. 19 Apr. 19 Apr. 10 Ap	May 27	13 4 24 9 29 20 5 17 1 1 1 1 13 June 2 May 17	June 3 May 19 June 7 May 30 — 18 June 7 May 23 — 14 June 3 May 19 June 8 May 19 June 4 May 27 — 11 — 23 June 12 June 4 May 27 — 19 June 4 May 27 — 23 June 6 May 27 — 23 June 8 May 27 — 23 June 8 May 27 — 23 June 8 May 27 — 23 June 8 May 27 — 28 June 8 May 27 — 28 June 9 June 9 May 27 — 28 June 9 May 27 — 28 June 9 June 9	24 23 24 25 24 25 24 25 26 23 25 27 24 26 27 24 26 27 24 26 27 24 26 27 27 24 26 27 27 27 27 27 27 27 27 27 27 27 27 27	Dec. 3 28 28 28 29 29 29 20 29 29 29 20 20 20 20 20 20 20 20 20 20 20 20 20
duct	5 85 5	26	DOB G	4 3 5 4 3		—26 18 Mar. 3 Feb.23		May 18 — 10 — 23 — 15 — 6	-19	June 1 May 24 June 6 May 29	24	Nov.30 —25 —25 —27 Dec. 2

A TABLE of the MOVEABLE FEASTS. according to the feveral Days that EASTER can possibly fall upon.

23 1 19 5 27 May 1 11 27 30 25 27 25 3 13 27 25 3 13 27 25 27 26 27 27 28 3 13 27 27 26 27 28 3 27 28 3 27 28 3 27 28 3 27 28 3 27 28 3 27 28 3 27 28 3 27 28 28 28 28 28 28 28	-241	Eafter day.	Sundays after Epiphany.	Septuagefima Sunday.	The First Day of Lent.	Rogation-Sunday,	Afcenfion-day.	Whitfunday.	Sundays after Trinity.	Advent-Sunday.
2 3 29 15 7 11 21 22 3 3 3 3 30 16 8 12 22 25 Nov27 4 3 7 8 1 17 9 13 23 25 25 5 3 8 1 18 10 14 24 25 29 7 3 3 20 12 16 26 25 Dec. 1 8 4 21 13 17 27 25 25 9 4 5 22 14 16 26 25 Dec. 1 9 4 5 22 14 16 28 25 30 11 4 7 24 16 20 30 24 26 11 4 7 24 16 20 30 24 26 11 4 8 25 17 21 31 24 29 13 4 9 26 18 22 June 124 36	2 3 29 15 7 11 21 22 3 Nov27 4 3 3 3 3 0 15 17 9 13 23 25 25 Nov27 5 3 5 3 20 12 16 26 25 25 25 3 3 20 12 16 26 25 25 25 3 3 20 12 16 26 25 25 25 3 3 20 12 16 26 25 25 25 3 3 20 12 16 26 25 25 25 3 3 20 12 16 26 25 25 25 3 10 4 6 23 15 19 29 24 Nov27 11 4 7 24 16 20 30 24 25 25 25 17 21 31 14 25 17 27 15 25 17 27 15 27 15 17 26 20 24 30 24 25 25 17 21 31 14 25 17 15 11 25 25 26 24 32 24 Dec. 1	-2 -2 -2 -2 -2 -2	722	-20 -21 -22 -23 -24 -25	- 6 - 7 - 8 - 9 - 10 - 11		3		26	Nov27
$ \begin{array}{c ccccccccccccccccccccccccccccccccccc$	15 5 11 28 20 24 3 24 Dec. 1	pr.	2 3 3 3 3 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5	20 27 28 29 30 31 Feb. 1	-14 -15 -16 -17 -18 -19				26 26 26 25 25	Dec. 1 2 3 Nov27 28 29 30
	13 3 11 25 20 24 3 24 2 3 17 5 18 5 12 Mar. 1 21 25 424 3 17 5 18 5 14 3 2 22 26 5 23 Nov27 18 5 14 3 24 24 25 7 23 29 20 5 16 5 25 26 8 23 3 20 20 21 5 17 6 26 30 26 30 27 26 27 2	14	2 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4	-10	-21 -22 -23 -24 -25 -26 -27		17 18 19 20 21 22 -23		25 25 24 24 24	Nov27 — 28 — 29 — 30

Note, That in a Bissextile or Leap-Year, the Number of Sundays after Epiphany will be the same, as if Easter-Day had fallen one Day later than it really does. And for the same reason, one Day must in every Leap-Year be added to the Day of the Month given by the Table so Septuagesima-Sunday: And the like must be done for the First Day of Lent, commonly called Asb-Wednesday. unless the Table gives some Day in the Month of Marel for it; for in that Case the Day given by the Table is the right Day.

Table to find E from the Year to 2199 includ

ald Inc.

3	March 21
19	26 27 28
15	April—
13	April
10	
18	
15	
12	
9 17 6	88
	HE Gold

point out the till the Year Lord 1900; Time, in 6 the Ecclefiant Moons may on the famel the real Fu the Golden must be remo ferent Days lendar, as ist annexed Tal contains for Calendar the ufed, as is no finding the B 3114 Moons, and Year 1900 2199 inclu Table is to use of, in & as the First fore inferted

ing Eafter 1

TABLES for finding the Dominical or Sunday-Letter, and the Places of the Golden Numbers in the Calendar. of the

ath. ch 21

ent Days

able is to e of, in a the Fint ore inferred 18 Eafter u 899.

	T	AF	BLI	E I	•			TA	ABI	LE.	II.	
6	5	4	3	2	1	0	1	Years of our Lord.	3		Years of our Lord.	_3
В	c	D	E	F	G	A	В	1600 1700 1800	0 I	В	5200 5300	I
				1600	1700	1800	В	1900 2000 2100	1 · 2 · 2 · 2 · 2	В	5400 5500 5600 5700	I
00	2100	2200	2300 2400	2500	2500	2700 2800	В	2200 2300 2400 2500	343455566	В	5300 3900 6000 6100	I I I
00	3000	3100 3200	3300	3400	3500 3600	3700	В	2600 2700 2800 2900	5556	В	6200 6300 6400 6500	2 2 2 2
_00	3900 4000		1200	4300	4500	4 60 0	В	3000 3100 3200 3300	6 7 7 7 8	В	6600 6700 6800 6900	2 2 2
00		5000	5100		5400	5500 5600	В	3400 3500 3600 3700	98 9	В	7000 7100 7200 7300	2 2 2 2
-	0 5800	5000		6200	6300	6500	В	3800 3900 4000 4100	10	В	7400 7500 7600 7700	
Golda in	6700 6800	6900	7000	7100	7300	7400	В	4200 4300 4400 4500	12 12 12 13	В	7800 790 0 8000 8100	
tha	7700 0 800	7800	7900 8000	8100	8200	8300 8400	В	4600 4700 4800 4900 5000 5100	13 14 14 14 15	В	8200 8300 8400 8500 &c.	

of find the Dominical or Sundayhe fame! real Ful L tter for any given Year of add to the Year its Fourth ord, add to the rear not the matering Fractions, and also the Golden A be remor which in Table 1. nandeth of the Column, wherein dar, as is er of Hundreds contained ven Year is found: Diexed Ta tains for um by 7, and if there is der, then A is the Sundaylendar the d, as is no ding the Piter : Mafter, and Eafter, ear 1900; T if any Number remain-Number at the Top of is the Sunday-Letter.

O find the Month and Days of the Month, to which the Golden Numbers ought to be prefixed in the Calendar in any given Year of our Lord, confifting of entire Hundred Years, and in all the intermediate Years, betwixt that and the next Huncredth Year following, look in the second Column of Table lowing, look in the Second Column of Table II. for the given Year, confiding of entire Hundreds, and Note the Number or Cypher which frands against it in the Third Column; then, in Table III. look for the fame Number in the Column under any given Golden Numin the Column under any given Golden Number, which when you have found, guide your Eye fide-ways to the Left Hand, and in the First Column you will find the Month and Day, to which that Golden Number ought to be prefixed in the Calendar during that Period of One Hundred Years.

The Letter B prefixed to certain Hundredth Years in Table II. denotes those Years which are fill to be accounted Biffextile or Leap-Years in the New Calendar; whereas all the other Hundredth Years are to be accounted only common Years.

only common Years.

TABLE III.

Pafchal Full	Sunday- Letters.			3 3	,	Γhe	. (0	LI	D E	N	N	U	ME	E	R S	•	
Moon.	lay- ers.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
March 21 March 22 March 23 March 24 March 25	CDEFG	8 9 10 11 12	19 20 21 22 23	1 2 3	11 12 13 14	22 23 24 25 26	6	15	25 26 27 28 29		17 18 19 20 21		9 10 11 12 13	20 21 22 23 24	3 4	13 14 15	25 26	6
March 26 March 27 March 28 March 29 March 30	A B C D E	13 14 15 16 17	24 25 26 27 28	8	16 17 18 19 20	27 28 29 0		19 20 21 22 23	1 2 3	13	22 23 24 25 26	5 6	14 15 16 17 18	25 26 27 28 29	7	20	0	901111111111111111111111111111111111111
March 31 April 1 April 2 April 3 April 4	FGABC	18 19 20 21 22	29012	10 11 12 13 14	21 22 23 24 25	4 5	15	24 25 26 27 28	8	16 17 18 19 20	0	9 10 11	19 20 21 22 23	1 2	12 13 14	22 23 24 25 26	5	15
April 5 April 6 April 7 April 8 April 9	D E F G A	23 24 25 26 27	45678	15 16 17 18	26 27 28 29 0		18 19 20 21 22		11	22 23 24	4	14	24 25 26 27 28	8	16 17 18 19 20	27 28 29 0 1	9 10 11	22
April 10 April 11 April 12 April 13 April 14	B C D E F	28 29 0 1	9 10 11 12	22	1 2 3 4 5	12 13 14 15	24 25	5	15 16 17 18		7 8 9 10	21	29 0 1 2 3	10 11 12 13 14		3456		24 25 25 27 28
April 15 April 16 April 17 April 17 April 18	G A B B C		16	25 26 27 28	6 78 9	17 18 19		9 10 11	22	3			4 56 7		26 27 28 29	78910	18 19 20 21	291
April 18	c	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3

The Order for Morning and Evening Prayer daily I will faid and used throughout the Year. Father,

THE Morning and Evening Prayer shall be used in accustomed place of the Church, Chapel, or Chancel; exit shall be otherwise determined by the Ordinary of the shy sigh And the Chancels shall remain as they have done in times.

And here is to be noted, That such Ornaments of the Charuth is and of the Ministers thereof, at all times of their Minister ut to shall be retained, and be in use, as were in this Church of Estates by the Authority of Parliament, in the second Year of the of King Edward the Sixth.

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Hice Pfal.
The contribution of the Loanger, Foel 2.
To thoughthe voice before O Loeft the Repe

The ORDER for

MORNING PRAYER,

Daily throughout the Year.

A the beginning of Morning Prayer, the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow; and then he shall jay that which is written after the faid Sentences.

X7 HEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Ezek. 18.27.

I acknowledge my transgressions: and my fin is ever before 5 10 me. Pfal. 51.3.

Hide thy face from my fins, and blot out all mine iniquities.

8 19 Pfal. 51. 9.

0 21

1 22

12 21

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9 20 The facrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Pfal. 51. 17.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, flow to anger, and of great kindness, and repenteth him of the evil. Juel 2. 13.

1 3 24 1 4 25 1 5 20 1 6 27 To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed 18 20 the voice of the Lord our God, to walk in his laws which he let before us. Dan. 9. 9, 10.

O Lord, correct me, but with judgement; not in thine anger,

lest thou bring me to nothing. Fer. 10. 24. Pfal. 6. 1.

Repent ye; for the kingdom of heaven is at hand. S. Matth. 3. 2.

daily I will arise, and go to my father; and will say unto him, Father, I have finned against heaven, and before thee, and am fed in to more worthy to be called thy fon. S. Luke 15. 18, 19.

cel; Enter not into judgement with thy fervant, O Lord; for in

the Pary fight shall no man living be justified. Pfal. 143. 2. times If we fay that we have no fin, we deceive ourfelves, and the the Charuth is not in us: But if we confess our fins, he is faithful and finishr ult to forgive us our fins, and to cleanse us from all unrighteof the pulnels. 18. John 1.8, 9.

Early beloved brethren, the Scripture moveth us in fundry places to acknowledge and confess our manifold fins and vickedness; and that we should not diffemble nor cloke them efore the face of Almighty God our heavenly Father; but con-

B 4

fess them with an humble, lowly, penitent, and obedient he to the end that we may obtain forgiveness of the same by T infinite goodness and mercy. And although we ought a times humbly to acknowledge our fins before God; yet ou bi we most chiefly so to do, when we affemble and meet toget to render thanks for the great benefits that we have received at his hands, to fet forth him at his hands, to fet forth his most worthy praise, to hear in he most holy Word, and to ask those things which are requour t and necessary, as well for the body as the soul. Wherein lead pray and befeech you, as many as are here prefent, to acc thine pany me with a pure heart, and humble voice, unto the th and of the heavenly grace, faying after me:

A general Confession to be said of the whole Congregation the Minister, all kneeling.

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Lmighty and most merciful Father; We have erred A firayed from thy ways like loft sheep; We have follo too much the devices and defires of our own hearts: We offended against thy holy laws: We have left undone things which we ought to have done; And we have done Ghoff things which we ought not to have done; And there health in us. But thou, O Lord, have mercy upon us, mile world offenders: Spare thou them, O God, which confess their fall Restore thou them that are penitent; According to thy mises declared unto mankind in Christ Jesu our Lord. grant, O most merciful Father, for his sake, That we The hereafter live a godly, righteous, and fober life, To the of thy holy Name. Amen.

I The Absolution or Remission of fins, to be pronounced by the alone, standing; the People still kneeling.

A Lmighty God, the Father of our Lord Jesus Christ defireth not the death of a finner, but rather that he Let turn from his wickedness, and live; and hath given powhew o commandment to his Ministers, to declare and pronout For his people, being penitent, the Absolution and Remill In his their fins: He pardoneth and absolveth all them that if the repent, and unfeignedly believe his holy Gospel. Whe The let us befeech him to grant us true repentance, and hilry lan Spirit; that those things may please him which we do 1 0 co present, and that the rest of our life hereaster may be pulord or , holy; fo that at the last we may come to his etern For h through Jesus Christ our Lord.

The people shall answer here, and at the end of all other? Amen.

by Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the People also kneeling, and repeating it with tou bin, both here, and wherefoever else it is used in Divine Service.

ogeth UR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth as it is recei hear in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And ereto lead us not into temptation; But deliver us from evil: For acc thine is the kingdom, and the power, and the glory, for ever ne th and ever. Amen.

I Then likewise be shall say,

O Lord, open thou our lips:

Anfw. And our mouth shall shew forth thy praise.

Prieft. O God, make speed to save us. Anfw. O Lord, make hafte to help us.

I Here all standing up, the Priest shall sav,

Glory be to the Father, and to the Son: and to the Holy done Ghoft ;

here ! Answ. As it was in the beginning, is now, and ever shall be: , mile world without end. Amen. heir fall

Prieft. Praise ye the Lord.

Answ. The Lord's Name be praised.

at we Then shall be faider fung this Pfalm following : except on Easter-Day, upon which another Anthem is appointed; and on the Nineo the teenth day of every Month it is not to be read here, but in the ordinary course of the Psalms. by the

Venite, exultemus Domino. PSAL. 95.

Christ Come, let us fing unto the Lord: let us heartily rejoice in the strength of our falvation.

that it Let us come before his presence with thanksgiving : and

en powhew ourselves glad in him with psalms.

For the Lord is a great God: and a great King above all gods. Remin In his hand are all the corners of the earth : and the strength m that if the hills is his alfo.

. Whe The fea is his, and he made it : and his hands prepared the

and hilry land.

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Lord.

we do O come, let us worship, and fall down: and kneel before the y be pulord our Maker.

s etern For he is the Lord our God: and we are the people of his

after, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts:

I other ! to day if ye will hear his voice, harden not your hearts: ildeness;

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When

When yours fathers tempted me: proved me, and faw works.

Forty years long was I grieved with this generation, a faid: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I fware in my wrath: that they should

enter into my rest.

Glory be to the Father, and to the Son: and to the H

As it was in the beginning, is now, and ever shall world without end. Amen.

Then shall follow the Psalms in order as they are appoint And at the end of every Psalm throughout the Year, and wise at the end of Benedicite, Benedictus, Magnificat, Nunc dimittis, shall be repeated,

Glory be to the Father, and to the Son: and to the in Ghost;

Answ. As it was in the beginning, is now, and every be: world without end. Amen.

- Then shall be read distinctly with an audible woice the Lesson, taken out of the Old Testament, as is appointed in the lendar (except there be proper Lessons assigned for that De that readeth, so standing, and turning himself, as he made be heard of all such as are present. And after that, shall or sung in English the Hymn called Te Deum laudamus, throughout the year.
- Note, That before every Lesson the Minister shall say, Herginneth such a Chapter, or Verse of such a Chapter of a book: And after every Lesson, Here endeth the Fire the Second Lesson.

Te Deum laudamus.

W E praise thee, O God: we acknowledge thee tob

All the earth doth worship thee: the Father everlassion To thee all Angels cry aloud: the Heavens and Powers therein.

To thee Cherubin and Seraphin: continually do cry, Holy, Holy, Holy: Lord God of Sabaoth; Heaven and earth/are full of the majesty: of thy gloss. The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.
The noble army of Martyrs: praise thee.

nd fawt The holy Church throughout all the world : doth acknowledge thee : ration, The Father : of an infinite Majesty; Thine honourable, true : and only Son; r they h Also the Holy Ghost : the Comforter. should: Thou art the King of Glory : O Christ; Thou art the everlasting Son : of the Father. to the H When thou tookest upon thee to deliver man: thou didst not bhor the Virgin's womb. ver shall When thou hadst overcome the sharpness of death: thou lidit open the Kingdom of Heaven to all believers. Thou fittest at the right hand of God: in the glory of the are appoirather. ear, and We believe that thou shalt come : to be our Judge. agnificat, We therefore pray thee, help thy fervants : whom thou haft edeemed with thy precious blood. Make them to be numbered with thy Saints: in glory everd to the afling. O Lord, fave thy people : and blefs thine heritage. and ever Govern them : and lift them up for ever. Day by day : we magnify thee; voice the And we worship thy Name : ever world without end. Vouchfafe, O Lord: to keep us this day without fin. for that D O Lord, have mercy upon us: have mercy upon us. If, as be mo O Lord, let thy mercy lighten upon us: as our trust is in thee. bat, fall: O Lord, in thee have I trusted: let me never be confounded. laudamus, T Or this Canticle, Benedicite, omnia opera Domini. hall fay, He All ye Works of the Lord, bless ye the Lord: praise him, a Chapter of and magnify him for ever. deth the FirO ye Angels of the Lord, blefs ye the Lord: praise him, and agnify him for ever. O ye Heavens, bless ye the Lord: praise him, and magnify m for ever. dge thee to oye Waters, that be above the firmament, bless ye the Lord: aife him, and magnify him for ever. ther everlaft O all ye Powers of the Lord, bless ye the Lord: praise him, eavens and d magnify him for ever. O ye Sun and Moon, bless ye the Lord: praise him, and magually do cry, y him for ever. I ye Stars of Heaven, bless ye the Lord: praise him, and h; : of thy glor gnify him for ever. praise thee. I ye showers and Dew, bless ye the Lord: praise him, and

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praise thee, gnify him for ever,

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O ye Winds of God, bless ye the Lord: praise him, and me nify him for ever. praife O ye Fire and Heat, bless ye the Lord: praise him, and m him. nify him for ever. O ye Winter and Summer, bless ye the Lord : praise Gle Ghoff and magnify him for ever. O ye Dews and Frost, bless ye the Lord : praise him, As world magnify him for ever. O ye Frost and Cold, bless ye the Lord: praise him, and 1 The nify him for ever. O ye Ice and Snow, bless ye the Lord: praise him, and the nify him for ever. rube O ye Nights and Days, bless ye the Lord : praise him, or fe magnify him for ever. O ye Light and Darkness, bless ye the Lord : praise and magnify him for ever. of magnify him for ever.

O ye Lightnings and Clouds, blefs ye the Lord: praise and magnify him for ever. And O let the Earth bless the Lord : yea, let it praise him f his magnify him for ever. Ash O ye Mountains and Hills, blefs ye the Lord : praile een fi and magnify him for ever. That O all ye Green things upon the earth, bless ye the Lord ands him, and magnify him for ever. Top O ye Wells, bless ye the Lord : praise him, and magnimem To p for ever. O ye Seas and Floods, bless ye the Lord: praise himam; That magnify him for ever. O ye Whales, and all that move in the waters, blessight fe Lord: praise him, and magnify him for ever. In ho O all ye Fowls of the air, bless ye the Lord : praise hime. magnify him for ever. And t O all ye Beafts and Cattle, bless ye the Lord : praint thou Togiv and magnify him for ever. O ye Children of men, bless ye the Lord : praise himistion of Throu magnify him for ever. O let Israel bless the Lord : praise him, and magnifring fr To gi O ye Priests of the Lord, bless ye the Lord : praise his death

O ye Servants of the Lord, bless ye the Lord : prainoft.

O ye Spirits and Souls of the righteous, blefs ye the rid wi

magnify him for ever.

and magnify him for ever.

praise him, and magnify him for ever,

m Oye Holy and Humble men of heart, bless ye the Lord: praise him, and magnify him for ever.

dm O Ananias, Azarias, and Misael, bless ye the Lord: praise

him, and magnify him for ever.

fel Glory be to the Father, and to the Son : and to the Holy Ghoft;

im, As it was in the beginning, is now, and ever shall be:

world without end. Amen.

nd m Then shall be read in like manner the Second Lesson, taken out of nd the New Testament : and after that the Hymn following ; except when that shall happen to be read in the Chapter for the Day, him, or for the Gofpel on S. John Baptift's Day.

Benedictus. S. LUKE 1. 68.

DLeffed be the Lord God of Israel: for he hath visited and redcemed his people;

And hath raised up a mighty salvation for us: in the house

him f his fervant David;

As he spake by the mouth of his holy prophets; which have praise een fince the world began;

That we should be faved from our enemies: and from the

ord ands of all that hate us;

To perform the mercy promised to our forefathers: and to nagnismember his holy covenant;

To perform the oath which he fware to our forefather Abra-

ife himam : that he would give us;

That we being delivered out of the hand of our enemies: blessight ferve him without fear;

In holiness and righteousness before him: all the days of our

aife hime.

raife

And thou, Child, shalt be called the Prophet of the Highest: : prair thou shalt go before the face of the Lord to prepare his ways; To give knowledge of falvation unto his people: for the re-

aife himiffion of their fins,

Through the tender mercy of our God: whereby the Daymagnifring from on high hath vifited us;

To give light to them that fit in darkness, and in the shadow praise his death: and to guide our feet into the way of peace.

Glory be to the Father, and to the Son: and to the Holy

rd : prailhoft :

As it was in the beginning, is now, and ever shall be: ess ye the rid without end. Amen,

¶ Or this Pfalm, Jubilate Deo. PSAL. 100.

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Be joyful in the Lord, all ye lands : serve the Lord w gladness, and come before his presence with a song. Be ye fure that the Lord he is God; it is he that hath m

us, and not we ourselves : we are his people, and the fix Pri of his pasture.

O go your way into his gates with thankfgiving, and into Price courts with praise: be thankful unto him, and speak good his Name.

For the Lord is gracious, his mercy is everlasting: and Anfa truth endureth from generation to generation.

Prief Glory be to the Father, and to the Son: and to the Anja Ghoft; nly th

As it was in the beginning, is now, and ever shall Pries world without end. Amen.

I Then shall be sung or said the Apostles Creed by the Minist Then the People, standing: except only such days as the Creed of be the Peace Athanasius is appointed to be read.

Believe in God the Father Almighty, Maker of Heave letts Earth: through

And in Jesus Christ his only Son our Lord; Who was ceived by the Holy Ghost, Born of the Virgin Mary, So under Pontius Pilate, Was crucified, dead, and buried; Dink fcended into Hell; The third day he rose again from the vice is He ascended into Heaven, And sitteth on the right affaul God the Father Almighty; From thence he shall cometonce, m the quick and the dead. ght of

I believe in the Holy Ghost; The holy Catholick Ch The Communion of Saints; The Forgiveness of fins; The Lord furrection of the body, And the Life everlasting. Amen. who

And after that, these Prayers following, all devoutly killend us the Minister first pronouncing with a loud voice, s day w ; but th

The Lord be with you: Anfw. And with thy spirit.

9 Minister. Let us pray.

Lord, have mercy upon us. Christ, bave mercy upon us. Lord, have mercy upon us.

Then the Minister, Clerks, and People, shall fay the Lord bey are it with a loud voice.

OUR Father, which art in heaven, Hallowed be thy Lord of Thy Kingdom come; Thy will be done in earth, kings, in heaven: Give us this day our daily bread; And for the

our trespasses, as we forgive them that trespass against us; And ead us not into temptation, But deliver us from evil. Amen.

Then the Priest standing up, shall say,

O Lord, flew thy mercy upon us; Anfw. And grant us thy falvation.

Prieft. O Lord, fave the King;

Anfw. And mercifully hear us, when we call upon thee.

nto Prieff. Endue thy Ministers with righteousness;

Anfw. And make thy chosen people joyful;

Prieft. O Lord, fave thy People;

Was

and Anfav. And blefs thine inheritance.

Prieft. Give peace in our time, O Lord;

hel Anfw. Because there is none other that fighteth for us, but nly thou, O God.

hall Priest. O God, make clean our hearts within us; Anfw. And take not thy Holy Spirit from us.

mile Then fall follow three Collects; the first of the Day, which shall d of be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Coleave letts shall never alter, but daily be faid at Morning Prayer throughout all the year, as followeth; all kneeling.

I The second Collett, for Peace.

y, So God, who art the author of peace, and lover of concord, ed; in knowledge of whom standeth our eternal life, whose m the vice is perfect freedom; Defend us thy humbly fervants in ght he affaults of our enemies; that we furely truffing in thy demetoice, may not fear the power of any adversaries, through the ght of Jesus Christ our Lord. Amen. ick Ch

The third Collect, for Grace.

ns; The Lord our heavenly Father, Almighty and everlasting God, Amen who haft fafely brought us to the beginning of this day; utly kafend us in the same with thy mighty power; and grant that voice, 3 day we fall into no fin, neither run into any kind of dan-; but that all our doings may be ordered by thy governance, do always that is righteous in thy fight, through Jefus Christ Lord. Amen.

2 Quires and Places where they fing, here followeth the Anthem. ben thefe five prayers following are to be read here, except when he Litary is read; and then only the two last are to be read, as be Lord bey are there placed.

A Prayer for the King's Majesty.

be thy Lord our heavenly Father, high and mighty, King of n earth, kings, Lord of lords, the only Ruler of princes, who doft And for thy threne behold all the dwellers upon earth; Moft

heartily we befeech thee with thy favour to behold our gracious Sovereign Lord King GEORGE; and fo replant him with the grace of thy Holy Spirit, that he may alway cline to thy will, and walk in thy way: Endue him plente ly with heavenly gifts; grant him in health and wealth to live; ftrengthen him that he may vanquish and over all his enemies; and finally after this life he may attaine lasting joy and felicity, through Jesus Christ our Lord. At 1

A Prayer for the Royal Family.

Lmighty God, the fountain of all goodness, we humb write A Lmighty God, the fountain of all goodness, we humb write feech thee to bless our gracious Queen Charlotte, Royal Highnesses George Prince of Wales, the Princess Down of Wales, and all the Royal Family: Endue them withwful Holy Spirit; enrich them with thy heavenly grace; pr I ack them with all happiness; and bring them to thine evente. P kingdom, through Jesus Christ our Lord. Amen.

¶ A Prayer for the Clergy and People.

A Lmighty and everlasting God, who alone worked The fa marvels; Send down upon our Bishops and Curatontrite all Congregations committed to their charge, the he Rend Spirit of thy grace; and that they may truly pleafe thele Lord upon them the continual dew of thy bleffing: Grant ger, ar Lord, for the honour of our Advocate and Mediatoroel 2. 13 Chrift. Amen.

¶ A Prayer of S. Chryfottom.

A Lmighty God, who hast given us grace at this time voice one accord to make our common supplications unit before and dost promise, that when two or three are gather Lord, ther in thy Name, thou wilt grant their requests; Full thou O Lord, the defires and petitions of thy fervants, as Repent most expedient for them; granting us in this world kn2. of thy truth, and in the world to come life everlasting. will a

2 Cor. 13. 14. HE grace of our Lord Jesus Christ, and the love no mon HE grace of our Lord Jesus Christ, and the love inter no and the fellowship of the Holy Ghost be with us fight sh more. Amen.

Here endeth the Order of Morning Prayer throughout the is no

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Hide t Sal. 51.

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PRAYER,

Daily throughout the Year.

At the beginning of Evening Prayer, the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow; and then he shall say that which is written after the said Sentences.

The N the wicked man turneth away from his wicked-ness that he hath committed, and doeth that which is whiwful and right, he shall fave his foul alive. Ezek. 18. 27.

F I acknowledge my transgressions, and my sin is ever before verne. Pfol. 51. 3.

Hide thy face from my fins, and blot out all mine iniquities.

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kell The facrifices of God are a broken spirit: a broken and a gratontrite heart, O God, thou wilt not despise. Psal. 51. 17.

e he Rend your heart, and not your garments, and turn unto thetie Lord your God: for he is gracious and merciful, flow to ant ager, and of great kindness, and repenteth him of the evil. liatoroel 2. 13.

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ather O Lord, correct me, but with judgement; not in thine anger, Fullt thou bring me to nothing. Fer. 10. 24. Pfal. 6. 1.

ts, as Repent ye; for the kingdom of heaven is at hand. S. Matth. ld knc2.

fling. will arise, and go to my father; and will say unto him, ther, I have sinned against heaven, and before thee, and e love Enter not into judgement with thy fervant, O Lord; for in

th us, fight shall no man living be justified. Pfal 143.2.

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fess them with an humble, lowly, penitent, and obed heart; to the end that we may obtain forgivene's of the heav by his infinite goodness and mercy. And although we car tree at all times humbly to acknowledge our fins before God nd lea ought we most chiefly so to do, when we affemble and rethin together, to render thanks for the great benefits that we er an received at his hands, to fet forth his most worthy praise hear his most holy Word, and to ask those things whico Lor requisite and necessary, as well for the body as the Answ Wherefore I pray and befeech you, as many as are here proprief. to accompany me with a pure heart and humble voice, Anfw the throne of the heavenly grace, faying after me:

A general Confession to be Said of the whole Congregation, Glory noit; the Minister, all kneeling.

A Lmighty and most merciful Father; We have erredansw. A strayed from thy ways like lost sheep: We have a : won ed too much the devices and defires of our own hearts Priefs. have offended against thy holy laws: We have lest wanter. those things which we ought to have done; And we have Then for those things which we ought not to have done; And vointed. is no health in us. But thou, O Lord, have mercy upind af miserable offenders: Spare thou them, O God, which dary) their faults: Restore thou them that are penitent; Acci to thy promifes declared unto mankind in Christ Jeff Y & Lord. And grant, O most merciful Father, for his sake joice we may hereafter live a godly, righteous, and fold or he ! or beh to the glory of thy holy Name. Amen. Ted.

The Absolution or Remission of sins, to be pronounced or he t Priest alone, standing; the People still kneeling. ne.

Lmighty God, the Father of our Lord Jefus Chrifind his defireth not the death of a finner, but rather that tration turn from his wickedness, and live; and hath given hath and commandment to his Ministers to declare and proproud to his people being penitent, the Absolution and Remis hath their fins: He pardoneth and absolveth all them thated the repent, and unfeignedly believe his holy Gospel. Where hath us befeech him to grant us true repentance, and hath fen Spirit; that those things may please him, which wa reme this present, and that the rest of our life hereafter may? prom and holy; fo that at the last we may come to his eter ory be through Jesus Christ our Lord. Amen.

I Then the Minister shall kneel and say the Lord's Profit People also kneeling, and repeating it with him we

UR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is heaven: Give us this day our daily bread; And forgive us ir trespasses, as we forgive them that trespass against us; ind lead us not into temptation, but deliver us from evil: or thine is the kingdom, and the power, and the glory, For we er and ever. Amen.

I Then likewife be shall fay,

hid O Lord, open thou our lips:

rail

the Anfw. And our mouth shall shew forth thy praise.

Prieft. O God, make speed to save us.

ce, Anfw. O Lord, make hafte to help us.

I Here all standing up, the Priest shall say,

Glory be to the Father, and to the Son : and to the Holy 10ft;

erre Answ. As it was in the beginning, is now, and ever shall ve fa: world without end. Amen.

earts Prieft. Praise ye the Lord.

eft wanfw. The Lord's Name be praifed.

han Then shall be said or sung the Pfalms in order as they are ap-And vointed. Then a Lesson of the Old Testament, as is appointed : ey upind after that, Magnificat, (or the Song of the bleffed Virgin hich dary) in English as followeth.

Magnificat. S. LUKE 1. 46.

if Jel Y foul doth magnify the Lord; and my spirit hath resistant joiced in God my Saviour. d fobror he hath regarded : the lowlines of his handmaiden.

or behold, from henceforth; all generations shall call me

Ted.

ounced or he that is mighty hath magnified me: and holy is his ling. ne.

Christnd his mercy is on them that fear him: throughout all

r that trations.

given e hath shewed strength with his arm : he hath scattered nd proproud in the imagination of their hearts.

Remis hath put down the mighty from their feat: and hath em thited the humble and meek.

Where hath filled the hungry with good things: and the rich and hath fent empty away.

hich wit remembering his mercy hath holpen his fervant Ifrael; er may promifed to our forefathers, Abraham and his feed for his eter

ory be to the Father, and to the Son: and to the Holy

d's Projet was in the beginning, is now, and ever shall be: world th bim ut end. Amen. 1 OF

Tor else this Psalm; except it be on the Nineteenth Day else Month, when it is read in the ordinary course of the Pfalm

Cantate Domino. PSAL. 98.

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In so.

Sing unto the Lord a new fong : for he hath don DD light vellous things. lat th

With his own right hand, and with his holy arm : gotten himself the victory.

The Lord declared his falvation: his righteoufness

openly shewed in the fight of the heathen.

He hath remembered his mercy and truth toward the of Ifrael : and all the ends of the world have feen the it the of our God.

Shew yourselves joyful unto the Lord, all ye lands: joice, and give thanks.

Praise the Lord upon the harp : fing to the harp of the pfalm of thankfgiving.

With trumpets also and shawms : O shew your ory b ful before the Lord the King.

Let the sea make a noise, and all that therein is : the it w world, and they that dwell therein.

out e Let the floods clap their hands, and let the hills together before the Lord : for he cometh to judge the en for

With righteourners shall he judge the world: and lieve ple with equity.

Glory be to the Father, and to the Son : and totarth : id in

As it was in the beginning, is now, and ever shall bed by t r Pon without end. Amen.

I Then a L-son of the New Testament, as it is appoint after that, Nunc dimittis (or the Song of Simeon) if as followeth.

Nunc dimittis. S. LUKE 2. 29.

ORD, now lettest thou thy servant depart in pation - cording to thy word.

For mine eyes have feen: thy falvation,

Which thou hast prepared: before the face of all por To be a light to lighten the Gentiles: and to be !! of thy people Ifrael.

Glory be to the Father, and to the Son : and to

Choft; As it was in the beginning, is now, and ever shall without end. Amen.

Day else this Psalm; except it be on the Twelfib Day of the falm:

PSAL. 67. Leus misereatur.

don D be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us.

n : hat thy way may be known upon earth: thy faving health

t the people praise thee, O God: yea, let all the people to thee.

rd thalk righteouthy and account the glad : for thou shalt judge

olk righteously, and govern the nations upon earth.

the fit the people praise thee, O God: yea, let all the people e thee.

ds: hen shall the earth bring forth her increase : and God, our own God, shall give us his bleffing.

harp od shall bless us : and all the ends of the world shall fear

ourse ory be to the Father, and to the Son : and to the Holy

is: the it was in the beginning, is now, and ever shall be : world

out end. Amen.

ge the en shall be said or sung the Apostles Creed by the Minister and the People, flanding. : and

lieve in God the Father Almighty, Maker of Heaven and

d totarth :

and to

id in Jesus Christ his only Son our Lord: Who was conhall bed by the Holy Ghost, Born of the Virgin Mary; Suffered

r Pontius Pilate, Was crucified, dead, and buried, He deled into Hell; The third day he rose again from the dead, appointscended into Heaven, And sitteth on the right hand of eon) the Father Almighty; From thence he shall come to

the quick and the dead. elieve in the Holy Ghost; The holy Catholick Church; Communion of Saints; the Forgiveness of fins; The Re-

rt in pation of the body, And the Life everlasting. Amen.

d after that, these prayers following, all devoutly kneeling; of all pt the Minister first pronouncing with a loud voice,

to be the The Lord be with you: answ. And with thy spirit.

Minister. Let us pray.

er shallberd, have mercy upon us. Lord have mercy upon us.

Then the Minister, Clerks, and People scall say the rtily cious Prayer with a loud woice.

UR Father, which artin heaven, Hallowed be thy h the Thy kingdom come; Thy will be done in earth he in heaven: Give us this day our daily bread; and for; Ar our trespasses, as we forgive them that trespass ag enem And lead us not into temptation, But deliver us injoy a Amen.

Then the Priest standing up, shall say,

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O Lord, shew thy mercy upon us; Anfav. And grant us thy falvation. Prieft. O Lord, fave the King;

Anfw. And mercifully hear us, when we call uponly Spi Prieft. Endue thy Ministers with righteousness; Answ. And make thy chosen people joyful.

Prieft. O Lord, fave thy people; Anfav. And blefs thine inheritance.

Prieft. Give peace in our time, O Lord;

Answ. Because there is none other that fighteth it man only thou, O God.

Prieft. O God, make clean our hearts within us; Anfw. And take not thy Holy Spirit from us.

Then shall follow three Collects; the first of the day; for Peace; the third for Aid against all perils, as followeth: which two last Collects shall be dail Lmigh Evening Prayer without alteration.

The second Collect at Evening Prayer.

The second Collect at Evening Prayer. doft of God, from whom all holy desires, all good could in all just works do proceed; Give unto thy ser, peace which the world cannot give; that both our be m be fet to obey thy commandments, and also that wiedge being defended from the fear of our enemies, may ng. time in rest and quietness, through the merits of Je our Saviour. Amen. HERE

The third Collect, for Aid against all Perils and the Ighten our darkness, we beseech thee, O Lord; a c. An great mercy defend us from all perils and dange night, for the love of thy only Son our Saviour Jetre ende Amen.

In Quires and places where they fing, here followeth the

A Prayer for the King's Majesty. Lord our heavenly Father, high, and mighty, kings, Lord of lords, the only Ruler of princes from thy throne behold all the dwellers upon call

hirtily we beseech thee with thy favour to behold our most clous Sovereign Lord King GEORGE; and so replenish him h the grace of thy Holy Spirit, that he may alway incline thy will, and walk in thy way: Endue him plenteously th heavenly gifts; grant him in health and wealth long to firengthen him that he may vanquish and overcome all enemies; and finally after this life he may attain everlaftjoy and felicity, through Jefus Christ our Lord. Amen.

A Prayer for the Royal Family.

Lmighty God, the fountain of all goodness, we humbly befeech thee to blefs our gracious Queen Charlotte, their val Highnesses George Prince of Wales, the Princess Dowager Wales, and all the Royal Family: Endue them with thy ponly Spirit; enrich them with thy heavenly grace; prosper n with all happiness; and bring them to thine everlasting gdom, through Jesus Christ our Lord. Amen.

A Prayer for the Clergy and People.

Lmighty and everlasting God, who alone workest great th for marvels; Send down upon our Bishops and Curates, and Congregations committed to their charge, the healthful rit of thy grace; and that they may truly please thee, pour 15; n them the continual dew of thy bleffing: Grant this, O d, for the honour of our Advocate and Mediator Jesus day i ift. Amen. ls, as

A Prayer of S. Chrysostom.

Lmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; yer. doft promise, that when two or three are gathered toged coul in thy Name, thou wilt grant their requests; Fulfil hy fer, O Lord, the defires and petitions of thy fervants, as our be most expedient for them; granting us in this world that wledge of thy truth, and in the world to come life evermay ng. Amen. of le

2 Cor. 13. 14.

HE grace of our Lord Jesus Christ, and the love of God, Perils and the fellowship of the Holy Ghost, be with us all everord; ale. d dange

our Jere ender the Order of Evening Prayer throughout the Year.

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The Creed of S. Athanasius.

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here I Upon thefe Feasts; Christmas-day, the Epiphany, Sa The thias, Easter-day, Ascension-day, Whitsunday, & The Baptist, Saint James, Saint Bartholomew, Saint Mit ber Saint Simon and Saint Jude, Saint Andrew, and upon The Sunday, shall be Sung or Said at Morning Prayer, ide, the Apostles Creed, this Confession of our Christian Faut So th ly called, The Creed of Saint Athanasius, by the Mee Sc People Standing. And ater (

Quicunque vult.

WHosoever will be saved: before all things it is But the that he hold the Catholick Faith. Which Faith, except every one do keep whole at

filed: without doubt he shall perish everlastingly.

And the Catholick Faith is this; That we worship in Trinity, and Trinity in Unity.

Neither confounding the persons: nor dividing flance.

For there is one person of the Father, another of Lord and another of the Holy Ghoft.

od of But the Godhead of the Father, of the Son, and c ds : a Ghost is all one: the Glory equal, the Majesty co-et d.

Such as the Father is, fuch is the Son, and fuch is reed Ghoft.

in fleff The Father uncreate, the Son uncreate: and the Hal to t uncreate. Fathe

The Father incomprehensible, the Son incompre, although and the Holy Ghost incomprehensible. ne Chr

The Father eternal, the Son eternal : and the He; not eternal. of the

And yet they are not three eternals : but one etern altog As also there are not three incomprehensibles, nor if Perso created: but one uncreated, and one incomprehensias the

So likewise the Father is Almighty, the Son Almis one C the Holy Ghost Almighty. fuffere

And yet they are not three Almighties : but one he third So the Father is God, the Son is God : and the Excended God &

And yet they are not three Gods: but one God. k and So likewife the Father is Lord, the Son Lord : anthofe co Ghoft Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian acknowledge every Person by himself to be God and

The Creed of S. Athanafius.

So are we forbidden by the Catholick Religion : to fay, here be three Gods, or three Lords.

The Father is made of none : neither created, nor begotten. The Son is of the Father alone : not made, nor created, Mit begotten.

The Holy Ghost is of the Father and of the Son : neither

ade, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers: one Son, not Mee Sons : one Holy Ghoft, not three Holy Ghofts.

And in this Trinity none is afore or after other: none is

ater or less than another;

But the whole three Persons are co-eternal together : and equal.

o that in all things, as is aforefaid : the Unity in Trinity,

the Trinity in Unity is to be worshipped.

le therefore that will be faved : must thus think of the thip nity.

urthermore, it is necessary to everlasting salvation: that he ing believe rightly the Incarnation of our Lord Jesus Christ.

or the right Faith is, that we believe and confess : that er of Lord Jefus Christ, the Son of God, is God and Man;

od of the Substance of the Father, begotten before the indelds: and Man of the Substance of his Mother, born in the co-etid:

uch is reect God, and perfect Man: of a reasonable soul, and in flesh subfisting;

the Hal to the Father, as touching his Godhead : and inferior Father, as touching his Manhood. compres although he be God and Man : yet he is not two.

ne Christ; the Hie; not by conversion of the Godhead into flesh : but by

of the Manhood into God;

ne etars altogether; not by confusion of Substance: but by les, nor if Perfon.

prehensias the reasonable soul and flesh is one man : so God and n Almig one Christ:

fuffered for our falvation: descended into hell, rose

nt one he third day from the dead;

d the Hicended into heaven, he fitteth on the right hand of the God Almighty: from whence he shall come to judge God. k and the dead.

rd : anthose coming all men shall rise again with their bodies : give account for their own works.

ney that have done good, shall go into life everlasting :

aristian God and

The Litany.

and they that have done evil, into everlasting fire;

This is the Catholick Faith: which except a man be faithfully he cannot be faved. fan

Glory be to the Father, and to the Son : and to the Ghoft;

As it was in the beginning, is now, and ever falled world without end. Amen. ind

By T Here followeth the LITANY, or General Suppliedity be fung or faid after Morning Prayer upon Sundays, Wation and Fridays, and at other times when it shall be common the Ordinary. By

on; God the Father of heaven : have mercy upon ustireed hoft.

O God the Father of heaven : have mercy upon wi In a finner's. the I

O God the Son, Redeemer of the world : have men We f us miserable sinners.

O God the Son, Redeemer of the world : have mergat it miserable sinners. liverfa

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hat it

O God the Holy Ghoft, proceeding from the Fa the Son: have mercy upon us miserable sinners. That i

O God the Holy Ghoft, proceeding from the Father and ofhipp have mercy upon us miserable sinners.

O holy, bleffed, and glorious Trinity, three Persons God: have mercy upon us miserable finners.

O holy, blessed, and glorious Trinity, three Person love God : have mercy upon us miserable sinners.

ever fe Remember not, Lord, our offences, nor the our forefathers; neither take thou vengeance of hat it fpare us, good Lord, spare thy people, whom the the vie deemed with thy most precious blood, and be not nat it m Spare us, good Lord.

From all evil and mischief, from fin, from then Charl affaults of the devil, from thy wrath, and from all the Good Lord, deliver us. damnation,

From all blindness of heart : from pride, vain at it me hypocrify; from envy, hatred, and malice, and all Deacons Good Lord, deliver us. blenefs,

From fornication and all other deadly fin; afforth, a the deceits of the world, the flesh, and the devil, Good Lord, deliver us.

The Litany.

From lightning and tempest; from plague, pestilence and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all fedition, privy conspiracy, and rebellion; from all mafalle doctrine, herefy, and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Natiofficity and Circumcifion; by thy Baptism, Fasting, and Tempt-W. tion,

Good Lord, deliver us.

17:17:0 By thine Agony and bloody Sweat; by thy Crofs and Pafon; by thy precious death and Burial; by thy glorious Reusmirrection and Ascension; and by the coming of the Holy hoft, Good Lord, deliver us.

n all time of our tribulation; in all time of our wealth; the hour of death; and in the day of judgement,

Good Lord, deliver us.

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he Fr

We finners do befeech thee to hear us, O Lord God; and mergat it may please thee to rule and govern thy holy Church niverfal in the right way;

We befeech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true her and rihipping of thee, in righteousness and holiness of life, thy vant GEORGE our most gracious King and Governor; Perfons

We befeech thee to hear us, good Lord. hat it may please thee to rule his heart in thy faith, fear, Perfor love; and that he may evermore have affiance in thee, ever feek thy honour and glory;

We befeech thee to hear us, good Lord.

the of nce of hat it may please thee to be his defender and keeper, giving om thou the victory over all his enemies; be not

We befeech thee to hear us, good Lord.

nat it may please thee to bless and preserve our gracious om then Charlotte, his Royal Highness George Prince of Wales, d from all the Royal Family;

We beseech thee to hear us, good Lord.

le, vaintat it may please thee to illuminate all Bishops, Priests, and all beacons, with true knowledge and understanding of thy i and that both by their preaching and living they may fin; anorth, and fhew it accordingly;

devil,

We befeech thee to hear us, good Lords

That

That it may please thee to endue the Lords of the County and all the Nobility, with grace, wisdom, and understand We befeech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistre giving them grace to execute justice, and to maintain trut gi

We befeech thee to hear us, good Lord. That it may please thee to bless and keep all thy people con

We befeech thee to hear us, good Lord. That it may please thee to give to all nations unity, and concord;

We befeech thee to hear us, good Lord.

That it may please thee to give us an heart to long dread thee, and diligently to live after thy commandment We befeech thee to hear us, good Lord.

That it may please thee to give to all thy people it of grace, to hear meekly thy Word, and to receive pure affection, and to bring forth the fruits of the Spinis

We befeech thee to hear us, good Lord.

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That it may please thee to bring into the way of fuch as have erred, and are deceived;

We befeech thee to hear us, good Lord. That it may please thee to strengthen such as do sta to comfort and help the weak hearted, and to raife Then that fall, and finally to beat down Satan under our fee and

We befeech thee to hear us, good Lord.

That it may please thee to succour, help, and con that are in danger, necessity, and tribulation;

aven We befeech thee to hear us, good Lord. r tref That it may please thee to preserve all that trave id lead or by water, all women labouring of child, all fid Prick and young children, and to flew thy pity upon all diffue

and captives :

We befeech thee to hear us, good Lord.

That it may please thee to desend and provide God, therless children and widows, and all that are de oppressed;

We befeech thee to hear us, good Lord. That it may please thee to have mercy upon all of th

We befeech thee to hear us, good Lord. That it may please thee to forgive our enemies, and flanderers, and to turn their hearts;

We befeech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, fo as in due time we may enjoy them;

We befeech thee to hear us, good Lord.

That it may please thee to give us true repentance, to fornut give us all our fins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives acople cording to thy holy Word;

> We befeech thee to hear us, good Lord. Son of God: we befeech thee to hear us.

Son of God: we befeech thee to hear us.

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Lord.

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O Lamb of God: that takest away the fins of the world; Grant us thy peace.

0 1011 O Lamb of God: that takeft away the fins of the world; 1ment

Have mercy upon us.

O Christ, hear us.

O Chrift, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

raise Then shall the Priest, and the People with him, say the Lord's our feel Prayer. rd.

and con UR Father which art in Heaven, Hallowed be thy Name; and con Thy kingdom come; Thy will be done in earth as it is in aven: Give us this day our daily bread; and forgive us ord. r trespasses, as we forgive them that trespass against us; nat trated lead us not into temptation; But deliver us from evil. Amen. , all fid Prieft. O Lord, deal not with us after our fins; upon all Answer. Neither reward us after our iniquities.

TLet us pray.

provide God, merciful Father, that despisest not the fighing of a contrite heart, nor the desire of such as be forrowful; reifully affift our prayers that we make before thee in all troubles and adverfities, whenfoever they oppress us; pon all graciously hear us, that those evils, which the craft and subpon all y of the devil or man worketh against us, be brought to d Lord. glit, and by the providence of thy goodness they may be nemies, erfed; that we thy fervants, being hurt by no perfecutions, evermore give thanks unto thee in thy holy Church, od Lord nigh Jefus Christ our Lord.

Lord, arise, help us, and deliver us for thy Name's sake.

The Litany.

O God, we have heard with our ears, and our fathers declared unto us, the noble works that thou didft in days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine Honour. Glory be to the Father, and to the Son : and to the

Choft:

Anfav. As it was in the beginning, is now, and ever be: world without end. Amen.

From our enemies defend us. O Christ.

Gracioully look upon our afflictions.

Pitifully behold the forrows of our hearts.

Mercifully forgive the fins of thy people.

Favourably with mercy hear our Pravers.

O Son of David, have mercy upon us.

Both now and ever vouchfafe to hear us. O Christ. Gracioufly hear us, O Christ; graciously hear us, O Lord Prieft. O Lord, let thy mercy be shewed upon us;

Anfw. As we do put our trust in thee.

¶ Let us pray.

E humbly beseech thee, O Father, mercifully to on our infirmities; and for the glory of thy Nan from us all those evils that we most righteously have urn b ed; and grant, that in all our troubles we may put of clen trust and confidence in thy mercy, and evermore ferve holiness and pureness of living, to thy honour an through our only Mediator and Advocate, Jesus C Lord. Amen.

A Prayer of S. Chrysoftom.

iltiply Lmighty God, who hast given us grace, at this th, and I one accord to make our common supplications will just and dost promise that when two or three are gathemercia ther in thy Name, thou wilt grant their requestus Ch now, O Lord, the defires and petitions of thy fervantoff, be be most expedient for them: granting us in this woll ledge of thy truth, and in the world to come life of God Amen.

2 COR. 13. 14.

THE grace of our Lord Jefus Christ, and the love and the fellowship of the Holy Ghoft, be with hy he more. Amen.

Here endeth the Litary.

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PRAYERS and THANKSGIVINGS

Upon feveral Occasions:

in To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer. the is a

PRAYERS.

T For Rain.

ever O God, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom and the rightoutness thereof, all things necessary to their bodily fufteance; Send us, we befeech thee, in this our necessity, fuch poderate rain and showers, that we may receive the fruits of ne earth to our comfort, and to thy honour, through Jefus hrift our Lord. Amen.

I For Fair Weather.

Ord O Almighty Lord God, who for the fin of man didst once drown all the world, except eight persons, and after-18; ard of thy great mercy didst promise never to destroy it so gain; We humbly befeech thee, that although we for our iniuities have worthily deserved a plague of rain and waters, yet ly to pon our true repentance, thou wilt fend us such weather, as by Namat we may receive the fruits of the earth in due feason, and y have un both by thy punishment to amend our lives, and for put of clemency to give thee praise and glory, through Jesus Christ re ferver Lord. Amen. our and

In the time of Dearth and Famine.

GOD, heavenly Father, whose gift it is, that the rain elus C. doth fall, the earth is fruitful, beafts increase, and fishes do altiply; Behold, we befeech thee, the afflictions of thy peothis in, and grant that the scarcity and dearth which we do now ations of juffly fuffer for our iniquity, may through thy goodness e gathemercifully turned into cheapness and plenty, for the love of requestus Christ our Lord; to whom with thee, and the Holy fervantion, be all honour and glory now and for ever. Amen. this wor

TOr this:

ne life of God, merciful Father, who in the time of Elisha the prophet didst suddenly in Samaria turn great scarcity and th into plenty and cheapness; Have mercy upon us, that the low wife find a feasonable relief: Increase the fruits of the earth be with thy heavenly benediction: and grant that we receiving thy ntiful liberality, may use the same to thy glory, the relief hose that are needy, and our own comfort, through Jesus ift our Lord, Amen,

PR

ift.

PRAYERS.

Almighty God, King of all kings, and Governor bene things, whose power no creature is able to refuse whom it belongeth justly to punish finners, and to be me to them that truly repent: Save and deliver us, we have befeech thee, from the hands of our enemies; abate their asswage their malice, and confound their devices; the being armed with thy defence, may be preserved every from all perils, to glorify thee, who art the only given his tivictory, through the merits of thy only Son Jesus Chand product. Amen.

Almighty God, who in thy wrath didft send a play order on thine own people in the wilderness, for their objects of the rebellion against Moses and Aaron; and also in the sligion King David, didst slay with the plague of pestilence throns, and ten thousand; and yet remembering thy mercy day who the rest; Have pity upon us miserable sinners, who is Jesus visited with great sickness and mortality; that like a A Gold didst then accept of an atonement, and didst commit destroying angel to cease from punishing: so it may now be the to withdraw from us this plague and grievous by through Jesus Christ our Lord. Amen,

In the Ember-weeks, to be faid every day, for those them, the be admitted into holy Orders.

A Lmighty God our heavenly Father, who hast purch so gui thy self an universal Church by the precious bloodself ar dear Son; Mercifully look upon the same, and at this truth, guide and govern the minds of thy servants the Bishace, an Pastors of thy slock, that they may lay hands sudden sather man, but faithfully and wifely make choice of sit per serve in the sacred Ministry of thy Church. And to thou the shall be ordained to any holy sunction, give thy sides she shall be ordained to any holy sunction, give thy sides may set forth thy glory, and set forward the sale all men, through Jesus Christ our Lord. Amen.

¶ Or this:

A Lmighty God, the giver of all good gifts, who do wine providence hast appointed divers Orden God, Church; Give thy grace, we humbly befeech thee, to and to who are to be called to any office and administrative frame; and so replenish them with the truth of thy dod and them with innocency of life, that they may be only the other conductions.

PRAYERS.

ferve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. Amen.

A Prayer for the high Court of Parliament, to be read during

their Seffion.

OST gracious God, we humbly befeech thee, as for this kingdom in general, so especially for the High Court f Parliament under our most religious and gracious King at his time affembled: That thou wouldest be pleased to direct Chind proper all their confultations to the advancement of thy lory, the good of thy Church, the fafety, honour, and welfare four Sovereign and his Kingdoms; that all things may be plass ordered and fettled by their endeavours, upon the best and ir chirest foundations, that peace and happiness, truth and justice, the Higion and piety may be established among us for all generae throns. These and all other necessaries for them, for us, and cy dily whole Church, we humbly beg in the Name and Mediation tho of Jesus Christ our most blessed Lord and Saviour. Amen.

like A Collest or Prayer for all Conditions of men, to be used at such omms when the Litany is not af pointed to be faid.

y now God, the Creator and Preferver of all mankind, we humbly befeech thee for all forts and conditions of men, that ou wouldest be pleased to make thy ways known unto ofe them, thy faving health unto all Nations. More especially we

ly for the good estate of the Catholick Church; that it may pure so guided and governed by thy good Spirit, that all who bloobfels and call themselves Christians may be led into the way at this truth, and hold the faith in unity of spirit, in the bond of e Billice, and in righteousness of life. Finally we commend to fudden fatherly goodness, all those who are any ways afflicted or

distressed in mind, body or estate; [* especially those for when our prayers are desired:] that it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue of all their afflictions. And this we beg for Jesus Christ his.

. Amen.

who d God, whose nature and property is ever to have mercy thee, to and to lorgive, receive our humble petitions; and though thee, iniffrance tied and bound with the chain of our fins, yet let the thy dod their of thy great mercy loofe us, for the honour of Jefus y may at our fiedator and Advocate, Amen,

C 5

THANKSGIVINGS.

A general Thanksgiving.

A Lmighty God, Father of all mercies, we thine unwo for all thy goodness and loving kindness to us and to alliee [* particularly to those who desire now to offer up

their praises and thanksgivings for thy late mercies said whe e a wouchsafed unto them.] We bless thee for our that haver a creation, preservation, and all the bleffings of prayed f fire to y m this life; but above all for thine inestimable love prase. ou in the redemption of the world by our Lord Jesus

rift Christ; for the means of grace, and for the hope of glory we befeech thee give us that due fense of all thy mercia our hearts may be unfeignedly thankful; and that w thew forth thy praise not only with our lips, but in our se of by giving up ourselves to thy service, and by walking it it thee in holiness and righteousness all our days, through Christ our Lord: to whom with thee and the Holy Gahing all honour and glory, world without end. Amen. th ob

¶ For Rain.

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O God our heavenly Father, who by thy gracious tinual dence dost cause the former and the latter rain to ng for upon the earth, that it may bring forth fruit for the Lord man; We give thee humble thanks that it hath please in our great necessity to fend us at the last a joyful at For thine inheritance, and to refresh it when it was dry, Lore great comfort of us thy unworthy fervants, and to the thy holy Name, through thy mercies in Jesus berin Lord. Amen. h; W

Ter Fair Weather.

Lord God, who hast justly humbled us by thy lat and of immoderate rain and waters, and in thy me relieved and comforted our foulsby this feafonable and midf change of weather; We praise and glorify thy holy this thy mercy, and will always declare thy loving E his from generation to generation, through Jesus Christ Fath Amen.

T For Plenty.

Most merciful Father, who of thy gracious good let heard the devout prayers of thy Church, and to have dearth and scarcity into cheapness and plenty; We humble thanks for this thy special bounty, beseeching continue thy loving-kindness unto us, that our land us her fruits of increase, to thy glory and our comfort Jesus Christ our Lord, Amen,

THANK SGIVINGS.

I For Peace and deliverance from our Enemies.

Almighty God, who art a strong tower of desence unto o allinee praise and thanksgiving for our deliverance from those This cat and apparent dangers wherewith we were compassed.

where acknowledge it thy goodness that we were not delivered harder as a prey unto them; beseeching thee still to continue such yet to y mercies towards us, that all the world may know that the ou art our Saviour, and mighty Deliverer through Jesus wift our Lord. Amen. glon

A For restoring Public Peace at home.

Eternal God, our heavenly Father, who alone makest nercit men to be of one mind in an house, and stillest the outin our re of a violent and unruly people; We bless thy holy Name, alking it it hath pleased thee to appeale the seditious tumults which nrough been lately raised up amongst us; most humbly becly Ching thee to grant to all of us grace, that we may henceth obediently walk in thy holy commandments; and leading uiet and peaceable life, in all godliness and honesty, may acious tinually offer unto thee our facrifice of praise and thanksain to ng for these thy mercies towards us, through Jesus Christ for the Lord. Amen.

h pleas oyful it For Deliverance from the Plague, or other common Sickness. vas dry Lord God, who hast wounded us for our fins, and con-fumed us for our transgressions by thy late heavy and to the fus Charles and now in the midst of judgement reibering mercy, hast redeemed our souls from the jaws of h; We offer unto thy fatherly goodness ourselves, our thy last and bodies, which thou hast delivered to be a living sathy me unto thee; always praising and magnifying thy mercies nable and midft of thy Church, through Jefus Christ our Lord. Amen.

¶ Or this:

y holy N loving E humbly acknowledge before thee, O most merciful Christ Father, that all the punishments which are threatened in w, might justly have fallen upon us by reason of our sold transgressions and hardness of heart. Yet seeing it ious good pleased thee of thy tender mercy, upon our weak and unh, and to have been fore afflicted, and to reftore the voice befeeching and halth into our dwellings; We offer unto thy Diour land to facrifice of praise and thanksgiving, lauding r comfort the glorious Name for fuch thy prefervation e over us, through Jesus Christ our Lord. Amen.

The COLLECTS, EPISTLES and GOSPELS

To be used throughout the Year.

Note that the Collect appointed for every Sunday, or for a Holy-day that hath a Vigil or Eve, shall be said at the Eveni Service next before.

The first Sunday in Advent.

The Collett.

A Lmighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light new in the time of this mortal life, in which thy Son Jac Christ came to visit us in great humility; that in the last downen he shall come again in his glorious Majesty, to jud both the quick and the dead, we may rise to the life immortathrough him who liveth and reigneth with thee and the Ho Ghost, now and ever, Amen.

This Collect is to be repeated every Day with the other Collects is

Advent, until Christmas-Ere.

The Epiflle. Rom. 13. 8.

WE no man any thing, but to love one another: for O that leveth another, hath fulfilled the law. For this, 'The thalt not commit adultery, Thou shalt not kill, Thou shalts ftea', Thou shalt not bear salse witness, Thou shalt s covet; and if there be any other commandment, it is brid comprehended in this faying, namely, Thou shalt love! neighbour as thyfelf. Love worketh no ill to his neighbou therefore love is the fulfilling of the law. And that, know the time, that now it is high time to awake out of fleep: now is our falvation nearer than when we believed. I night is far spent, the day is at hand; let us therefore caff the works of darkness, and let us put on the armour of lig Let us walk honeftly as in the day, not in lioting and drus er ne's, not in chambering and wantonness, not in strife a envying. But put ye on the Lord Jesus Christ, and makes provision for the flesh, to fulfil the lusts thereof.

The Gofpel. S. Matth. 21. 1.

WHEN they drew nigh unto Jerusalem, and were controlled to Bethphage, unto the mount of Olives, then sent Jot two disciples, saying unto them, Go into the village of against you, and straightway ye shall find an ass tied, as colt with her: loose them, and bring them unto me. And any man say ought unto you, ye shall say, The Lord is need of them; and straightway he will send them. All was done that it might be suffilled which was spoken by

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The second Sunday in Advent.

prophet, faying, Tell ye the daughter of Sion, Behold thy King cometh unto thee, meek, and fitting upon an als, and a colt the fole of an ass. And the disciples went, and did as Jesus commanded them, and brought the afs, and the colt, and put on them their clothes, and they fet him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, faying, Hosanna to the Son of David: Bleffed is he that cometh in the Name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, faying, Who is this? And the multitude faid, This is fous the Prophet of Nazareth of Galilee. And Jefus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the feats of them that fold doves, and faid unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

The second Sunday in Advent. The Collect.

Leffed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by pance and comfort of thy holy Word, we may embrace, and see hold fast the blessed hope of everlasting life, which thou is given us in our Saviour Jesus Christ. Amen.

The Epifile. Rom. 15. 4.

THatfoever things were written aforetime, were written for our learning; that we through patience and comt of the scriptures might have hope. Now the God of patie and confolation grant you to be like-minded one tords another, according to Christ Jesus: that ye may with mind and one mouth glorify God, even the Father of our rd Jesus Christ. Wherefore receive ye one another, as Christ received us, to the glory of God. Now I say, that Jesus rist was a minister of the circumcission, for the truth of God, confirm the promises made unto the fathers: And that the ntiles might glorify God for his mercy; as it is written, For cause I will confess to thee among the Gentiles, and fing to thy Name. And again he faith, Rejoice, ye Gentiles, with people. And again, Praise the Lord, all ye Gentiles, and laud , all ye people. And again Efaias faith, There shall be a root effe, and he that shall rife to reign over the Gentiles, in him shall

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The third Sunday in Advent.

shall the Gentiles trust. Now the God of hope fill you with joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghoft.

The Gofpel. S. Luke 21. 25.

The Gospel. S. Luke 21. 25.

N D there shall be figns in the sun, and in the moon, a thole A in the stars; and upon the earth diffress of nations, wife perplexity; the fea and the waves roaring; men's hearts la hear ing them for fear, and for looking after those things which present coming on the earth : for the powers of heaven shall be shake offence And then shall they see the Son of man coming in a cloud withe m power and great glory. And when these things begin to committee to pass, then look up, and lift up your heads; for your went demption draweth nigh. And he fpake to them a parable, hent hold the fig-tree, and all the trees; when they now they ou forth, ye fee and know of your own felves that fummer is nothing nigh at hand. So likewise ye, when ye see these things consend r to pass, know ye that the kingdom of God is nigh at har before Verily I fay unto you, This generation shall not pass away, all be fulfilled : heaven and earth shall pass away; but my wor shall not pass away.

> The third Sunday in Advent. The Collect.

Lord Jesu Christ, who at thy first coming didst fend the ra meffenger to prepare thy way before thee; Grant that perdi ministers and stewards of thy mysteries, may likewise so pour pare and make ready thy way, by turning the hearts of the obedient to the wisdom of the just; that at thy second comi to judge the world, we may be found an acceptable people thy fight, who livest and reignest with the Father and the Holl Spirit, ever one God, world without end. Amen.

The Epiftle. 1 Cor. 4. 1.

LET a man fo account of us, as of the ministers of Christ, a stewards of the mysteries of God. Moreover it is required flewards, that a man be found faithful. But with me it is a w fmall thing, that I should be judged of you, or of man's judged ment; yea, I judge not mine own felf. For I know nothing by myfelf; yet am I not hereby justified: but he that just eth me is the Lord. Therefore judge nothing before the time until the Lord come, who both will bring to light the hid things of darkness, and will make manifest the counsels of hearts; and then shall every man have praise of God.

The fourth Sunday in Advent.

The Gospel. S. Matth. 11. 2.

through OW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jefus answered and said unto them, Go, and shew John again on, a those things which ye do hear and fee: the blind receive their ns, wifight, and the lame walk, the lepers are cleanfed, and the deaf arts a hear, the dead are raifed up, and the poor have the gospel thich preached to them: And bleffed is he whofoever shall not be shake offended in me. And as they departed, Jesus began to say unto oud with multitudes concerning John, What went ye out into the to con wilderness to fee? A reed shaken with the wind? But what your went ye out for to see? A man clothed in soft raiment? Behold, able, they that wear soft clothing are in kings' houses. But what went w sho ye out for to see? A prophet? yea, I say unto you, and more er is no than a prophet. For this is he of whom it is written, Behold, I ngs confend my meffenger before thy face which shall prepare thy way at hambefore thee.

The fourth Sunday in Advent.

The Collect.

Lord, raise up, we pray thee, thy power, and come among us, and with great might fuccour us; that whereas, through our fins and wickedness, we are fore let and hindered in running t fend the race that is fet before us, thy bountiful grace and mercy may t that feedily help and deliver us, through the fatisfaction of thy Son fe fo pour Lord; to whom, with thee and the Holy Ghost, be honour, of the and glory, world without end, Amen.

The Epiftle. Phil. 4. 4.

people peijoice in the Lord alway: and again I fay, Rejoice. Let your moderation be known unto all men. The Lord is at Be careful for nothing: but in every thing by prayer supplication and thanksgiving, let your requests be made yn unto God. And the peace of God, which paffeth all unanding, shall keep your hearts and minds through Christ

The Gospel. S. John 1. 19.

IIS is the record of John, when the Jews fent priests and Levites from Jerusalem to ask him, Who art thou? And nfeffed, and denied not; but confeffed, I am not the Christ. they asked him, what then? Art thou Elias? And he faith, not. Art thou that prophet? And he answered, No. Then hey unto him, Who art thou? that we may give an an-

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fiver to them that fent us: What fayest thou of thy fels? faid, I am the voice of one crying in the wilderness, M straight the way of the Lord, as faid the Prophet Esaias, & they which were fent were of the Pharifees. And they all him, and faid unto him, Why baptizest thou then, if the not that Christ, nor Elias, neither that Prophet? John ania ed them, faying, I baptize with water: but there standeth IN among you whom ye know not; He it is, who coming all me, is preferred before me, whose shoes' latchet I am not won thy to unloofe. These things were done in Bethabara, beyond Iordan, where John was baptizing.

The Nativity of our Lord, or the Birth-day of CHRIST man commonly called Christmas-day.

The Collett.

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Lmighty God, who hast given us thy only-begotten Salvien Itake our nature upon him, and as at this time to be beyon of a pure Virgin; Grant that we being regenerate, and mand thy children by adoption and grace, may daily be renewators thy Holy Spirit, through the same our Lord Jesus Christ; the liveth and reigneth with thee and the same Spirit, ever some God world without end. Amen.

The Epistle. Hebr. 1. 1.

OD who at fundry times, and in divers manners, fpake God who at foliary thines, the prophets, hath in the time past unto the fathers by the prophets, hath in the control of the prophets appoint last days spoken unto us by his son whom he hath appoin heir of all things, by whom also he made the worlds; being the brightness of his glory, and the express image of person, and upholding all things by the word of his por when he had by himfelf purged our fins, fat down on right hand of the Majetty on high: being made fo much ter than the angels, as he hath by inheritance obtained and excellent name than they. For unto which of the angels he at any time, Thou art my Son, this day have I begod the thee? And again, I will be to him a Father, and he shall be me a Son? And again, when he bringeth in the first-begot into the world, he faith, And let all the angels of God woll him. And of the angels he faith, Who maketh his angels for and his ministers a flame of fire. But unto the Son he Thy throne, O God, is for ever and ever; a scepter of ril cousness, is the scepter of thy kingdom. Thou hast loved it eousness, and hated iniquity; therefore God, even thy hath anointed thee with the oil of gladness above thy fells And, Thou, Lord, in the beginning hast laid the foundation

Saint Stephen's Day.

felf) the earth; and the heavens are the works of thice hands. They es, Man perish, but thou remainest; and they all shall wax old aias. Is doth a garment; and as a vefture shalt thou fold them up, they and they shall be changed; but thou art the same, and thy if the rear shall not fail.

The Gospel. S. John 1. 1.

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andeth IN the beginning was the Word, and the Word was with ming a God, and the Word was God. The same was in the ben not "ginning with God: all things were made by him; and without ra, bethin was not any thing made, that was made. In him was life, and the life was the light of men. And the light shineth in R ISI man fent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was fent to bear ten Sawitness of that light. That was the true light, which lighteth to be bever man that cometh into the world. He was in the world, , and mand the world was made by him, and the world knew him renewator. He came unto his own, and his own received him not. thrift; But as many as received him, to them gave he power to be-, ever come the fons of God, even to them that believe on his Name : which were born, not of blood, nor of the will of the flesh, for of the will of man, but of God. And the Word was made rs, fpals and dwelt among us (and we beheld his glory, the glory to the only-begotten of the Father) full of grace and truth.

Saint Stephen's Day. The Collect.

Mant, O Lord, that in all our sufferings here upon earth, or the testimony of thy truth, we may stedfastly look up believen, and by faith behold the glory that shall be revealed; ined a the eing filled with the Holy Ghost, may learn to love and our perfecutors by the example of thy first Martyr Saint quen, who prayed for his murderers to thee, O bleffed Jewho ftandeft at the right hand of God, to succour all those offer for thee our only Mediator and Advocate. Amen.

> a shall follow the Collect of the Nativity, which shall be said continually unto New-year's Eve.

> > For the Epiftle. Acts 7. 55.

bhen being full of the Holy Ghost, looked up stedfastly o heaven, and faw the gloryof God, and Jefus flanding right hand of God, and faid, Behold, I fee the heavens d, and the Son of man standing on the right and of God. Then Then they cried out with a loud voice, and stopped their and and ran upon him with one accord, and cast him out of his city, and stoned him: and the witnesses laid down their closus at a young man's feet whose name was Saul. And they stollow Stephen, calling upon God, and saying, Lord Jesus, resond my spirit. And he kneeled down and cried with a loud was delayed, lay not this sin to their charge. And when he had but sin, he fell asseep.

The Gospel. S. Matth. 23. 34.

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Behold, I send unto you prophets, and wise men, and some and some of them ye shall kill and crucify; and some setting them shall ye scourge in your synagogues, and perfective the from city to city; that upon you may come all the right-and blood shed upon the earth, from the blood of righteous detray unto the blood of Zacharias, son of Barachias, whom years to between the temple and the altar. Verily I say unto you, these things shall come upon this generation. O Jerusalem unto these things shall come upon this generation. O Jerusalem unto rusalem, thou that killest the prophets, and stonest them would are sent unto thee; how often would I have gathered thyour ren together, even as a hen gathereth her chickens under this is wings, and ye would not! Behold, your house is lest unto desolate. For I say unto you, Ye shall not see me hence the still ye shall say, Blessed is he that cometh in the Name should Lord.

Saint John the Ewangelist's Day. The Collett.

MErciful Lord, we befeech thee to cast thy bright had of light upon thy Church; that it being enlightened be doctrine of thy blessed Apostle and Evangelist Saint John so walk in the light of thy truth, that it may at length to the light of everlasting life, through Jesus Christ our Amen.

The Epistle. 1 S. John 1. 1.

That which was from the beginning, which we have be which we have feen with our eyes, which we have be upon, and our hands have handled of the word of life; (is him life was manifested, and we have feen it, and bear which and shew unto you that eternal life, which was with the read heard, declare we unto you, that ye also may have in lowship with us; and truly our fellowship is with the from and with his Son Jesus Christ. And these things write we you, that your joy may be full. This then is the message.

The Innocents' Day.

ve have heard of him, and declare unto you, That God is light, their and in him is no darkness at all. If we say that we have fellow-out of hip with him, and walk in darkness, we lye, and do not the leir clouds: But if we walk in the light, as he is in the light, we have hey stallowship one with another, and the blood of Jesus Christ his as, reson cleanfeth us from all fin. If we say that we have no fin, loud we deceive ourselves, and the truth is not in us. If we confess he had our fins, he is faithful and just to forgive us our fins, and to leanse us from all unrighteousness. If we say that we have not finned, we make him a liar, and his word is not in us.

The Gofpel. S. John 21. 19.

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nd for Elus faid unto Peter, Follow me. Then Peter turning about, recutet feeth the disciple whom Jesus loved, following; which also e righteaned on his breast at supper, and said, Lord, which is he, that teous lettereth thee? Peter feeing him, faith to Jesus, Lord, and om yeahat shall this man do? Jesus saith unto him, If I will that he to you ary till I come, what is that to thee? follow thou me. Then rusalem who this saying abroad among the brethren, That that disciple them who lit not die: yet Jesus said not unto him, He shall not die; ed thyour, If I will that he tarry till I come, what is that to thee? und this is the disciple which testifieth of these things, and wrote eft until things, and we know that his testimony is true. And there hence to many other things which Jesus did, the which if they Name hould be written every one, I suppose that even the world fell could not contain the books that should be written.

The Innocents' Day.

The Collect.

htened mighty God, who out of the mouths of babes and fuckings hast ordained strength, and madest infants to glorify length see by their deaths; Mortify and kill all vices in us, and fo rift our lingthen us by thy grace, that by the innocency of our lives, nd constancy of our faith even unto death, we may glorify y holy Name, through Jefus Christ our Lord. Amen.

For the Epistle. Rev. 14. 1.

have looked, and lo, a Lamb flood on the mount Sion, and with flife; (him an hundred forty and four thousand, having his Father's bear witten in their foreheads. And I heard a voice from with the voice of many waters, and as the voice of a we have thunder: and I heard the voice of harpers, harping with may have that harps: and they fung as it were a new fong before the the the face, and before the four beafts, and the elders; and no man write we we learn that fong but the hundred and forty and four learn that fong but the hundred and forty and four thousand,

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thousand, which were redeemed from the earth. The table they which were not defiled with women; for they are you gins: these are they which follow the Lamb whithersom more goeth: these were redeemed from among men, being the fruits unto God, and to the Lamb. And in their mout found no guile; for they are without fault before the terms of God.

The Gospel. S. Matth. 2. 13.

THE angel of the Lord appeareth to Joseph in a deph faying, Arise, and take the young child, and his mer a p and sie into Egypt, and be thou there until I bring thee ar w for Herod will seek the young child to destroy him. Ordered he arose, he took the young child and his mother by more and departed into Egypt, and was there until the dead w Herod; that it might be sulfilled which was spoken will be Lord by the prophet, saying, Out of Egypt have I calle he Son. Then Herod when he saw that he was mocked one, wise-men, was exceeding wroth; and sent forth, and so the children that were in Bethlehem, and in all the coasts of the children that were in Bethlehem, and in all the coasts of from two years old and under, according to the time tank he had diligently enquired of the wise-men. Then wish of silled that which was spoken by Jeremy the prophet, sidden In Rama was there a voice heard, lamentation and wall the and great mourning, Rachel weeping for her children is a would not be comforted, because they are not.

The Sunday after Christmas-day. The Collett.

A Lmighty God, who hast given us thy only-begotted to take our nature upon him, and as at this time four born of a pure Virgin: grant that we being regenerate made thy children by adoption and grace, may daily be at the ed by thy holy Spirit, through the same our Lord Jesus under the liveth and reigneth with thee and the same Spirit one God, world without end. Amen.

The Epistle. Gal. 4. 1.

NOW I fay, that the heir as long as he is a child, dinothing from a fervant, though he be lord of all is under tutors and governors, until the time appointed father. Even so we, when we were children, were in age under the elements of the world: But when the of the time was come, God sent forth his Son, made woman, made under the law, to redeem them that we

The Circumcifion of Christ.

er the law, that we might receive the adoption of fons. And . The range ye are fons, God hath fent forth the Spirit of his Son hey at to your hearts, crying, Abba, Father. Wherefore thou art herford more a fervant, but a fon; and if a fon, then an heir of ing the cd through Christ.

The Gospel. S. Matth. 1. 18.

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e the the birth of Jesus Christ was on this wife: When as his mother Mary was espoused to Joseph, before they came gether, she was found with child of the Holy Ghost. Then in a deph her husband, being a just man, and not willing to make his mera publick example, was minded to put her away privily. thee ut while he thought on these things, behold, the angel of the him. ord appeared unto him in a dream, faying, Joseph, thou er by most David, fear not to take unto thee Mary thy wife; for the delast which is conceived in her, is of the Holy Ghoft; And she poken will bring forth, a Son, and thou shalt call his name Jesus; I caller he shall fave his people from their fins. (Now all this was locked one, that it might be fulfilled which was spoken of the Lord , and the prophet, faying, Behold, a Virgin shall be with child, coaliste hall bring forth a Son, and they shall call his name Emthe time tanuel, which being interpreted is, God with us.) Then Johen with being raifed from fleep, did as the angel of the Lord had ophet, adden him, and took unto him his wife: and knew her not and was the had brought forth her first-born Son: and he called children's Name JESUS.

The Circumcifion of Christ.

The Collect.

Lmighty God, who madeft thy bleffed Son to be circumbegotte a cled, and obedient to the law for man; Grant us the true nis time roumcifion of the Spirit, that our hearts and all our members generating mortified from all worldly and carnal lufts, we may in aily bert mings obey thy bleffed will, through the fame thy Son Jefus d Jesus und our Lord. Amen. ne Spirit

The Epistle. Rom. 4. 8.

I fed is the man to whom the Lord will not impute fin. meth this bleffedness then upon the circumcision only, won the uncircumcifion also? For we say, that faith was ord of a nie ned to Abraham for righteousness. How was it then reckwhen he was in circumcifion, or in uncircumcifion? circumcifion, but in uncircumcifion. And he received of circumcision, a seal of righteousness of the faith, he had yet being uncircumcised; that he might be the father father of all them that believe, though they be not circumd that righteousness might be imputed unto them also: and sather of circumcision to them who are not of the circums only, but also walk in the steps of that faith of our father ham, which he had being yet uncircumcised. For the protection to his seed, through the law, but through the righteout of faith. For if they which are of the law be heirs, saith is void, and the promise made of none effect.

The Gospel. S. Luke 2. 15.

AND it came to pass, as the angels were gone away them into heaven, the shepherds said one to and Let us now go even unto Bethlehem, and see this thing was come to pass, which the Lord hath made known und And they came with haste, and found Mary and Joseph the babelying in a manger. And when they had seen it made known abroad the saying which was told them coming this child. And all they that heard it wondered at things which were told them by the shepherds. But Mary all these things, and pondered them in her heart. And shepherds returned, glorifying and praising God for all things that they had heard and seen, as it was told unto the And when eight days were accomplished for the circums of the child, his name was called JESUS, which was so ed of the angel before he was conceived in the womb.

The same Collect, Epistle, and Gospel shall serve for every after unto the Epiphany.

The Epiphany, or the Manifestation of Christ to the Gentila The Collect.

Ogod, who by the leading of a star didst manifest thy begotten Son to the Gentiles; Mercifully grant, that which know thee now by faith, may after this life have fruition of thy glorious Godhead, through Jesus Christ Lord. Amen.

The Epistle. Ephes. 3. 1.

FOR this cause, I Paul, the prisoner of Jesus Christson Gentiles; if ye have heard of the dispensation of the of God, which is given me to you-ward: How that by lation he made known unto me the mystery, (as I wrote in sew words, whereby when ye read, ye may understand knowledge in the mystery of Christ,) which in other age not made known unto the sons of men, as it is now revenue.

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to his holy apostles and prophets by the Spirit; That the cume entires should be fellow-heirs, and of the same body, and it is an entire of his promise in Christ, by the Gospel: whereof I cum a made a minister, according to the gift of the grace of God en anto me by the effectual working of his power. Unto ho am less than the least of all faints in this grace given, Abra at should preach among the Gentiles the unsearchable rich-htee of Christ; and to make all men see what is the fellowship ithis the mystery, which from the beginning of the world hath en hid in God, who created all things by Jesus Christ: To e intent that now unto the principalities and powers in heaaway mly places might be known by the Church, the manifold wif-o anom of God, according to the eternal purpose which he pur-hing west in Christ Jesus our Lord: in whom we have boldness and n unterly with confidence by the faith of him.

The Gospel. S. Matth. 2. 1.

een it. HEN Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wife-men he east to Jerusalem, saying, Where is he that is born of the Jews: for we have feen his star in the east, and me to worship him. When Herod the king had heard things, he was troubled, and all Jerusalem with him. when he had gathered all the chief priests and scribes of ople together, he demanded of them, where Christ should bon? And they faid unto him, In Bethlehem of Judea: for be is written by the prophet, And thou, Bethlehem, in for evine land of Juda, art not the least among the princes of Juda: out of thee shall come a Governor that shall rule my people Then Herod, when he had privily called the wife-men. red of them diligently what time the star appeared. And them to Bethlehem, and faid, Go, and fearch diligentthe young child; and when ye have found him, bring ord again, that I may come and worship him also. When ad heard the king, they departed; and lo, the star which aw in the east, went before them, till it came and stood where the young child was. When they faw the star, ejoiced with exceeding great joy. And when they were into the house, they saw the young child with Mary his r, and fell down and worshipped him: And when they pened their treasures, they presented unto him gifts; and frankincense, and myrrhe. And being warned of God ream, that they should not return to Herod, they deinto their own country another way.

The first Sunday after the Epiphany. The Collect.

Lord, we befeech thee mercifully to receive the property thy people which call upon thee, and grant, that may both perceive, and know what things they ought and also may have grace and power faithfully to fulfil the through Jesus Christ our Lord. Amen.

The Epistle. Rom. 12. 1.

That ye present your bodies a living sacrifice, holy, as able unto God, which is your reasonable service. And conformed to this world; but be ye transformed by the newing of your mind, that ye may prove what is that is and acceptable, and persect will of God. For I say, through grace given unto me, to every man that is among you, think of himself more highly than he ought to think, but think soberly, according as God hath dealt to every man measure of saith. For as we have many members in one and all members have not the same office; so we being that one body in Christ, and every one members one of an are one body in Christ, and every one members one of an are

The Gofpel. S. Luke 2. 41.

NOW his parents went to Jerufalem, every year are feaft of the pass-over. And when he was twelve as old, they went up to Jerusalem, after the custom of the And when they had fulfilled the days, as they returned child Jesus tarried behind in Jerusalem, and Joseph at mother knew not of it. But they supposing him to have in the company, went a day's journey; and they fought among their kinsfolk and acquaintance. And when they him not, they turned back again to Jerusalem, seeking And it came to pass, that after three days they found h the temple, fitting in the midst of the doctors, both he them, and asking them questions. And all that heard were aftonished at his understanding and answers. And they faw him, they were amazed: and his mother faid him, Son, why hast thou thus dealt with us? behold father and I have fought thee forrowing. And he faid them, How is it that ye fought me? wist ye not that I be about my Father's business? And they understood no faying which he spake unto them. And he went down them, and came to Nazareth, and was subject unto the but his mother kept all these sayings in her heart. And increased in wisdom and stature, and in favour with and men.

The second Sunday after the Epiphany. The Collect.

pray mighty and everlafting God, who dost govern all things that n heaven and earth; Mercifully hear the supplications ght of the people, and grant us thy peace all the days of our life, the gh Jesus Christ our Lord. Amen.

The Epifle. Rom. 12. 6.

Aving then gifts differing according to the grace that is given to us, whether prophecy, let us prophefy according bly, are the proportion of faith; or ministry, let us wait on our And ministering: or he that teacheth, on teaching; or he that exby thorseth, on exhortation; he that giveth, let him do it with fimthat plairy; he that ruleth, with diligence; he that sheweth mercy, through cheerfulness. Let love be without distimulation. Abhor you, that which is evil, cleave to that which is good. Be kindly nink, have ioned one to another with brotherly love, in honour preery marring one another: not flothful in business; fervent in spirit, in one group the Lord; rejoicing in hope; patient in tribulation; being to then ecessity of e of an init; given to hospitality. Bless them which persecute you; dels, and curse not. Rejoice with them that do rejoice, and year assep with them that weep. Be of the same mind one towards twelve matter. Mind not high things, but condescend to men of low of the

The Gospel. S. John 2. 1.

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ofeph all D the third day there was a marriage in Cana of Galilee, to have and the mother of Jesus was there. And both Jesus was y fought and his disciples to the marriage. And when they want-ten they we, the mother of Jesus saith unto him, They have no seeking Jesus saith unto her, Woman, what have I to do with mine hour is not yet come. His mother faith unto the ts, Whatsoever he saith unto you, do it. And there were re fix water-pots of fione, after the manner of the puriof the Jews, containing two or three firkins apiece. aith unto them, Fill the water-pots with water. And led them up to the brim. And he faith unto them, Draw d he faid www, and bear unto the governor of the feast. And they

When the ruler of the feast had tasted the water that ade wine, and knew not whence it was (but the servent down which drew the water knew) the governor of the feaft he bridegroom, and faith unto him, Every man at the ing doth fet forth good wine: and when men have well then that which is worse: but thou hast kept the good until now. This beginning of miracles did Jesus in Cana lee, and manifested forth his glory; and his disciples on him.

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The third Sunday after the Epiphany.

The Collett.

A Lmighty and everlasting God, mercifully look upon infirmities, and in all our dangers and necessities she forth thy right hand to help and defend us, through Jesus Cour Lord. Anen.

The Epistle. Rom. 12. 16.

BE not wife in your own conceits. Recompense to not evil for evil. Provide things honest in the fight of all n If it be possible, as much as lieth in you, live peaceably all men. Dearly beloved, avenge not yourselves, but n give place unto wrath; for it is written, Vengeance is m I will repay, saith the Lord. Therefore if thine enemy hun feed him; if he thirst, give him drink; for in so doing shalt heap coals of fire on his head. Be not overcome of but overcome evil with good.

The Gospel. S. Matth. 8. 1.

WHEN he was come down from the mountain, great titudes followed him. And behold there came a and worshipped him, faying, Lord, if thou wilt, thou make me clean. And Jesus put forth his hand, and tou him, faying, I will; Be thou clean. And immediately h profy was cleanfed. And Jefus faith unto him, See the no man, but go thy way, shew thyfelf to the priest, offer the gift that Moses commanded, for a testimony them. And when Jesus was entered into Capernaum, came unto him a centurion befeeching him, and faying, my fervant lieth at home fick of the palfy, grievoully mented. And Jesus saith unto him, I will come and hes The centurion answered, and said, Lord, I am not w that thou shouldest come under my roof; but speak the only, and my fervant shall be healed. For I am a man authority, having foldiers under me : and I fay unto this Go, and he goeth; and to another, Come, and he cometh to my fervant, Do this, and he doeth it. When Jefus he he marvelled, and faid to them that followed, Verily unto you, I have not found fo great faith, no not in And I say unto you, that many shall come from the ea west, and shall fit down with Abraham, and Isaac, and in the kingdom of heaven. But the children of the king shall be cast out into outer darkness: there shall be w and gnashing of teeth. And Jesus said unto the centuri thy way, and as thou hast believed, so be it done until And his fervant was healed in the felf-same hour.

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The fourth Sunday after the Epiphany. The Collett.

God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. Amen.

The Epiftle. Rom. 13. 1.

ET every foul be subject unto the higher powers. For there is no power but of God; the powers that be are ined of God. Wholoever therefore refisteth the power, teth the ordinance of God: and they that refift shall ree to themselves damnation. For rulers are not a terror to d works, but to the evil. Wilt thou then not be afraid of power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. if thou do that which is evil, be afraid; for he beareth the sword in vain: for he is the minister of God, a reer to execute wrath upon him that doeth evil. Wherefore nust needs be subject not only for wrath, but also for cience sake. For, for this cause pay ye tribute also: for are God's ministers, attending continually upon this very Render therefore to all their dues; tribute to whom triis due, custom to whom custom, fear to whom fear, hoto whom honour.

The Gofpel. S. Matth. 8. 23.

ND when he was entered into a ship, his disciples sollowed him. And behold, there arose a great tempest in the infomuch that the ship was covered with the waves: e was afleep. And his disciples came to him, and awoke faying, Lord, fave us, we perish. And he faith unto them, are ye fearful, O ye of little faith? Then he arose and ted the winds, and the fea, and there was a great calm. he men marvelled, faying, What manner of man is this, even the winds and the sea obey him! And when he was to the other fide into the country of the Gergesenes, met him two possessed with devils, coming out of the s exceeding fierce, so that no man might pass by that And behold, they cried out, saying, What have we to th thee, Jesus, thou Son of God? art thou come hither ment us before the time? And there was a good way off them an herd of many fwine feeding. So the devils behim, faying, If thou cast us out, suffer us to go away he herd of swine. And he said unto them, Go. And when

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The fifth Sunday after the Epiphany.

they were come out, they went into the herd of fwine: behold, the whole herd of fwine ran violently down a fe place into the fea, and perished in the waters. And they th kept them fled, and went their ways into the city, and to every thing, and what was befallen to the poffeffed of devils. And behold, the whole city came out to meet Jelu and when they faw him, they befought him that he wo depart out of their coafts.

The fifth Sunday after the Epiphany. The Collect.

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Lord, we beseech thee to keep thy Church and house continually in thy true religion, that they, who do only upon the hope of thy heavenly grace, may evermone defended by thy mighty power, through Jesus Christ our La Amen.

The Epistle. Col. 3. 12.

PUT on therefore, as the elect of God, holy and below bowels of mercies, kindness, humbleness of mind, ma ness, long-suffering, forbearing one another, and forgit one another, if any man have a quarrel against any; even Christ forgave you, so also do ye. And above all these the put on charity, which is the bond of perfectness. And let peace of God rule in your hearts, to the which also ye called in one body; and be ye thankful. Let the word of C dwell in you richly in all wisdom, teaching and admonit one another in pfalms, and hymns, and spiritual fongs, fig with grace in your hearts, to the Lord. And whatfoevery in word or deed, do all in the Name of the Lord Jeius, g thanks to God, and the Father by him.

The Gospel. S. Matth. 13. 24.

THE kingdom of heaven is likened unto a man which ed good feed in his field. But while men flept, his en came and fowed tares among the wheat, and went his But when the blade was fprung up, and brought forth then appeared the tares also. So the servants of the hould came, and faid unto him, Sir, didst not thou sow good in thy field? from whence then hath it tares? He said them, An enemy hath done this. The fervants faid unto Wilt thou then that we go and gather them up? But he Nay; left while ye gather up the tares, ye root up all wheat with them. Let both grow together until the har and in the time of harvest I will say to the reapers, Gall together first the tares, and bind them in bundles to them: but gather the wheat into my barn.

The fixth Sunday after the Epiphany.

The Collett.

God, whose bleffed Son was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we befeech thee, that having this hope, we may purify ourfelves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghoft, he liveth and reigneth ever one God, world without. end. Amen.

The Epistle. 1 S. John 3. 1.

Chold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the fons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall, be like him; for we shall see him as he is. And every man that below have this hope in him, purifieth himself, even as he is pure. nd, m Wosoever committeth fin, transgresseth also the law: for sin forg it the transgretsion of the law. And ye know that he was ma-it even in fed to take away our fins; and in him is no fin. Who-hefe the over abideth in him, finneth not: whosever sinneth, hath and ld not feen him, neither known him. Little children, let no man also y derive you: He that doeth righteousness is righteous, even as righteous. He that committeth sin is of the devil: for the finneth from the beginning. For this purpose the Son od was manifested that he might destroy the works of oever y devil.

The Gospel. S. Matth. 24. 23.

HEN if any man shall say unto you, Lo, here is Christ; or there; believe it not. For there shall arise salse Christs, false prophets, and shall shew great signs and wonders; nuch that, if it were possible, they shall deceive the very Behold, I have told you before. Wherefore, if they shall nto you, Behold, he is in the defert; go not forth: Behold, in the fecret chambers; believe it not. For as the lightcometh out of the east, and shineth even unto the west: all also the coming of the Son of man be. For wheresothe carcafe is, there will the eagles be gathered together. ediately after the tribulation of those days shall the fun rkened, and the moon shall not give her light, and the shall fall from heaven, and the powers of the heavens be shaken. And then shall appear the fign of the Son of in heaven: and then shall all the tribes of the earth n, and they shall see the Son of man coming in the clouds

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of heaven, with power and great glory. And he shall send he angels with a great sound of a trumpet, and they shall gathe together his elect from the sour winds, from one end of heave to the other.

The Sunday called Septuagesima, or the third Sunday before Las The Collect.

Lord, we befeech thee favourably to hear the prayers thy people, that we who are justly punished for our fences, may be mercifully delivered by thy goodness, fort glory of thy Name, through Jesus Christ our Saviour, who is the and reigneth with thee and the Holy Ghost, ever one Goworld without end. Amen.

The Epifle. 1 Cor. 9. 24.

NOW ye not, that they which run in a race, run all, he one receiveth the prize? So run that ye may obtain. An every man that striveth for the mastery is temperate in things: now they do it to obtain a corruptible crown, but an incorruptible. I therefore so run, not as uncertainly; so fig. I, not as one that beateth the air: but I keep under my had and bring it into subjection, less that by any means who have preached to others, I myself should be a cast away.

The Gofpel. S. Matth. 20. 1.

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HE kingdom of heaven is like unto a man that is an how holder, which went out early in the morning to h labourers into his vineyard. And when he had agreed w the labourers for a penny a day, he fent them into his vineya And he went out about the third hour, and faw others flat ing idle in the market-place, and faid unto them, Go yea into the vineyard, and whatfoever is right I will give w And they went their way. Again he went cut about the and ninth hour, and did likewise. And about the eleve hour he went out, and found others standing idle, and a unto them, Why fland ye here all the day idle? They fay " him, because no man hath hired us. He saith unto them, ve also into the vineyard, and whatsoever is right, that ye receive. So when even was come, the Lord of the viney faith unto his fleward, Call the labourers, and give them hire, beginning from the last unto the first. And when came that were hired about the eleventh hour, they rece every man a penny. But when the first came, they suppl that they should have received more; and they likewile ceived every man a penny. And when they had received it, murmured against the good man of the house, saying, T last have wrought but one hour, and thou hast made

Sexagefima Sunday.

emal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way, I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but sew chosen.

Sunday called Sexagesima, or the second Sunday before Lent.

The Collect.

Lord God, who feest that we put not our trust in anything that we do; Mercifully grant, that by thy power we may be desended against all adversity, through Jesus Christ our Lord. Amen.

The Epiftle. 2 Cor. 11. 19.

I suffer fools gladly, seeing ye yourselves are wise. ye fuffer if a man bring you into bondage, if a man deyou, if a man take of you, if a man exalt himself, if a smite you on the face. I speak as concerning reproach, hough we had been weak; howbeit, whereinfoever any old, (I speak foolishly) I am bold also. Are they Hebrews? form I: Are they Israelites? fo am I: are they the feed of Ab aham? fo am I: are they ministers of Christ? (I speak as ol) I am more: in labours more abundant; in fripes ameasure; in prisons more frequent; in deaths oft. Of the s five times received I forty stripes fave one; Thrice was aten with rods, once was I stoned, thrice I suffered shipck, a night and a day I have been in the deep; in journeyoften, in perils of waters, in perils of robbers, in perils line own country-men, in perils by the heathen, in perils he city, in perils in the wilderness, in perils in the sea, rils among false brethren; in weariness and painfulness, atchings often, in hunger and thirst, in fastings often, ld and nakedness; besides those things that are without, which cometh upon me daily, the care of all the churches. is weak, and I am not weak? who is offended, and I burn If I must needs glory, I will glory of the things which conmine infirmities. The God and Father of our Lord Jefus It which is bleffed for evermore, knoweth that I lie not.

The Gospel. S. Luke 8. 4.

HEN much people were gathered together, and were come to him out of every city, he spake by a parable: wer went out to sow his seed: and as he sowed some fell way-side, and it was trodden down, and the sowls of the evoured it. And some fell upon a rock, and as soon as it prung up, it withered away, because it lacked moisture.

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Quinquagesima Sunday.

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And fome fell among thorns, and the thorns fprang up with and choked it. And other fell on good ground, and for up, and bare fruit an hundred fold. And when he had thefe things, he cried, He that hath ears to hear, let hear. And his disciples asked him, saying, What might parable be? And he faid, Unto you it is given to know mysteries of the kingdom of God: but to others in parad that feeing they might not fee, and hearing they might understand. Now the parable is this; The feed is the wor God. Those by the way fide are they that hear; then com the devil, and taketh away the word out of their hearts, they should believe and be faved. They on the rock are the which when they hear, receive the word with joy; and have no root, which for a while believe, and in time of ten ation fall away. And that which fell among thorns, are which when they have heard, go forth, and are choked cares, and riches, and pleasures of this life, and bring not to perfection. But that on the good ground, are they, w in an honest and good heart, having heard the word, it, and bring forth fruit with patience.

The Sunday called Quinquagesima, or the next Sunday before In The Collect.

O Lord, who hast taught us that all our doings with charity are nothing worth; Send thy Holy Ghost, pour into our hearts that most excellent gift of charity, the bond of peace and of all virtues, without which whose liveth is counted dead before thee, Grant this for thing Son Jesus Christ's sake. Amen.

The Epistle. 1 Cor. 13. 1. Hough I speak with the tongues of men and of an and have not charity, I am become as founding bras a tinkling cymbal. And though I have the gift of prop and understand all mysteries, and all knowledge; and the I have all faith, fo that I could remove mountains, and not charity, I am nothing. And though I bestow all mys to feed the poor, and though I give my body to be but and have not charity, it profiteth me nothing. Charity eth long, and is kind; charity envieth not; charity vau not itself, is not puffed up, doth not behave itself unled feeketh not her own, is not eafily provoked, thinked evil, rejoiceth not in iniquity, but rejoiceth in the truth; eth all things, believeth all things, hopeth all things, et eth all things. Charity never faileth: but whether the prophecies, they shall fail; whether there be tongues, the The first Day of Lent.

refe; whether there be knowledge, it shall vanish away. Forknow in part, and we prophefy in part. But when that which is perfect is come, then that which is in part shall be one away. When I was a child, I fpake as a child, I underflocd as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a for sarkly; but then face to face; now I know in part; but then shall I know even as also I am known. And now abideth h, hope, charity, thefe three; but the greatest of these is charity.

The Gospel. S. Luke 18. 31.

HEN Jesus took un o him the twelve, and said unto them; Behold, we go up to Jerusalem, and all things that are atten by the prophets concerning the Son of man shall be omplished. For he shall be delivered unto the Gentiles, and l be mocked, and spitefully entreated, and spitted on. And hay shall scourge him, and put him to death; and the third he shall rife again. And they understood none of these thogs: and this faying was hid from them, neither knew they the things which were spoken. And it came to pass that the was come nigh unto Jericho, a certain blind man fat by way fide begging: and hearing the multitude pass by, he affed what it meant? And they told him, that Jesus of Nazapaffeth by. And he cried, faying, Jesus thou Son of David, mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Lou Son of David, have mercy on me. And Jesus stood and thing commanded him to be brought unto him: and when he was come n.ar, he asked him, saying, What wilt thou that I should onto thee? And he faid, Lord, that I may receive my fight. Jefus faid unto him, Receive thy fight: thy faith hath: d thee. And immediately he received his fight, and followim, glorifying God: and all the people, when they faw ave praise unto God.

> The first Day of Lent, commonly called Ash-Wednesday. The Collect.

Lmighty and everlafting God, who hatest nothing that thou hast made, and dost forgive the fins of all them that penitent; Create and make in us new and contrite hearts,, we worthily lamenting our fins, and acknowledging our chedness, may obtain of thee, the God of all mercy, perremission and forgiveness, through Jesus Christ our Lord.

is Collect is to be read every day in Lent, after the Collect appointed t or the day.

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The first Sunday in Lent. For the Epistle, Joel 2. 12.

"URN ye even to me, faith the Lord, with all your hear and with fasting, and with weeping, and with mourning And rend your heart, and not your garments, and turn un the Lord your God: for he is gracious and merciful, flows anger, and of great kindness, and repenteth him of the en Who knoweth if he will return, and repent, and leave a bless ing behind him, even a meat offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, fancil a fast, call a solemn affembly, gather the people, sanctify congregation, affemble the elders, gather the children, a those that suck the breasts; let the bridegroom go forth his chamber, and the bride out of her closet; let the priest the ministers of the Lord, weep between the porch and altar, and let them fay, Spare thy people, O Lord, and go not thine heritage to reproach, that the heathen should m over them: wherefore should they say among the people Where is their God?

The Gofpel. S. Matth. 6. 16.

God

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WHEN ye fast, be not as the hypocrites, of a sad contenance: for they disfigure their saces, that they may a pear unto men to fast. Verily I say unto you, they have the reward. But thou, when thou sastest, anoint thine head, a wash thy sace, that thou appear not unto men to sast, but to thy Father, which is in secret; and thy Father which is in secret, shall reward thee openly. Lay not up for yourself treasures upon earth, where moth and rust doth corrupt, a where thieves break through and steal: But lay up for you selves treasures in heaven, where neither moth nor rust do corrupt, and where thieves do not break through nor set. For where your treasure is, there will your heart be also.

The first Sunday in Lent.
The Collect.

Lord, who for our sake didst fast forty days and so nights; Give us grace to use such abstinence, that the series subdued to the Spirit, we may ever obey the symptoms in righteousness and true holiness, to the honour glory, who livest and reignest with the Father and the state of the series of t

The Epiftle. 2. Cor. 6. 1.

WE then as workers together with him, befeech your that ye receive not the grace of God in vain. (For faith, I have heard thee in a time accepted, and in the

The second Sunday in Lent.

of falvation have I fuccoured thee; behold now is the accepted time; behold, now is the day of falvation.) Giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, insatings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unseigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the lest, by honour and dishonour, by call report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed: as forrowful, yet alway rejocing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The Gospel. S. Matth. 4. 1.

HEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty. days and forty nights, he was afterward an-hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he anfored and faid, It is written, Man shall not live by bread whe, but by every word that proceedeth out of the mouth God. Then the devil taketh him up into the holy city, and letteth him on a pinnacle of the temple, and faith unto him, If be the Son of God, cast thyself down; for it is written, shall give his angels charge concerning thee, and in their ds they shall bear thee up, lest at any time thou dash thy against a stone. Jesus said unto him, It is written again, u shalt not tempt the Lord thy God. Again the devil takhim up into an exceeding high mountain, and sheweth all the kingdoms of the world, and the glory of them; faith unto him, All thefe things will I give thee, if thou fall down and worship me. Then faith Jesus unto him, thee hence, Satan; for it is written, Thou thait worship. Lord thy God, and him only shalt thou serve. Then the leaveth him, and behold, angels came and ministered him.

The second Sunday in Lent. The Collect.

Lmighty God, who feeft that we have no power of our felves to help ourselves; Keep us both outwardly in our cs, and inwardly in our souls, that we may be defended all advertities which may happen to the body, and from

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The third Sunday in Lent.

all evil thoughts which may affault and hurt the foul, through Jefus Christ our Lord. Amen.

The Epiftle. I Theff. 4. 1.

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Jesus, that as ye have received of us how ye ought walk, and to please God, so ye would abound more and more for ye know what commandments we gave you by the last Jesus. For this is the will of God, even your sanctification that ye should abstain from fornication; that every one of should know how to posses his vessel in sanctification and nour; not in the lust of concupiscence, even as the Genst which know not God; that no man go beyond, and define his brother in any matter, because that the Lord is the ast ger of all such, as we also have forewarned you, and testing For God hath not called us unto uncleanness, but unto mess. He therefore that despiseth, despiseth not man, but such who hath also given unto us his Holy Spirit.

The Gospel. S. Matth. 15. 21.

JESUS went thence, and departed into the coasts of I and Sidon. And behold, a woman of Canaan came out of same coasts, and cried unto him, saying, Have mercy on me Lord, thou Son of David; my daughter is grievously vexed a davil. But he answered her not a word. And his disciples and besought him, saying, Send her away; for she crieth a us. But he answered and said, I am not sent, but unto the sheep of the house of Isra.l. Then came she and worship him, saying, Lord, help me. But he answered and said, I not meet to take the children's bread, and to cast it to the And she said, Truth, Lord; yet the dogs eat of the cru which sail from their masters' table. Then Jesus answered said unto her, O woman, great is thy saith: be it unto even as thou wilt. And her daughter was made wholes that very hour.

The third Sunday in Lent.
The Collect.

WE befeech thee, Almighty God, look upon the hearty fires of thy humble fervants, and stretch forth the hand of thy Majesty, to be our defence against all our ense through Jesus Christ our Lord. Amen.

The Epistle. Ephes. 5. 1.

BE ye therefore followers of God, as dear children; and in love as Christ also hath loved us, and hath given his for us, an offering and a facrifice to God for a sweet-sms sayour. But fornication, and all uncleanness, or covetous

The third Sunday in Lent.

throw let t not be once named amongst you as becometh faints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with van words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them; for ye were fometimes darkness, but now are ye light in the lord: walk as children of light, (for the fruit of the Spirit is in all goodness, and righteousne's, and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rathe reprove them: for it is a shame even to speak of those things which are done of them in fecret. But all things that are reproved, are made manifest, by the light: for whatsoever doch make manifest, is light. Wherefore he saith, Awake thou that fleepeft, and arife from the dead, and Christ shall give thee light. As of T

The Gospel. S. Luke 11. 14.

TESUS was casting out a devil, and it was dumb. And it came o pass when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out de ils through Beelzebub, the chief of the devils. And others topting him, fought of him a fign from heaven. But he knowtheir thoughts, faid unto them, Every kingdom divided soinst itself, is brought to desolation; and a house divided arainst a house, falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out deals through Beelzebub. And if I by Beelzebub cast out devils, by whom do your fons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but When a stronger than he shall come upon him, and overcome in, he taketh from him all his armour wherein he trusted, divideth his spoils. He that is not with me, is against me: he that gathereth not with me, fcattereth. When the un-In fpirit is gone out of a man, he walketh through dry places, feeking rest; and finding none, he faith, I will return my house whence I came out. And when he cometh, he eth it swept and garnished. Then goeth he and taketh to given his feven other spirits more wicked than himself; and they weet small r in, and dwell there; and the last state of that man is coverous se than the first. And it came to pass as he spake these

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The fourth Sunday in Lent.

things, a certain woman of the company lift up her voice, whis taid unto him, Blessed is the womb that bare thee, and paps which thou hast sucked. But he said, Yea, rather ble down are they that hear the word of God, and keep it.

The fourth Sunday in Lent. The Collect.

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GRant, we befeech thee, Almighty God, that we will deeds, do worthily deserve to be punished, by comfort of thy grace may mercifully be relieved, through Lord and Saviour Jesus Christ. Amen.

The Epiftle. Gal. 4. 21.

TELL me, ye that defire to be under the law, do ye hear the law? For it is written, That Abraham had fons, the one by a bond-maid, the other by a free-won But he who was of the bond-woman, was born after theff but he of the free-woman, was by promife. Which things an allegory: for these are the two covenants; the one from mount Sinai, with gendereth to bondage, which is Agar, this Agar is mount Sinai in Arabia, and answereth to less lem which now is, and is in bondage with her children. Terusalem which is above is free; which is the mother For it is written, Rejoice, thou barren that bearest break forth and cry, thou that travailest not: for the deli hath many more children than the which hath an husbi Now we, brethren, as Isaac was, are the children of pron But as then, he that was born after the flesh, persecuted that was born after the spirit; even so it is now. Never less, what saith the scripture? Cast out the bond-woman her fon; for the fon of the bond-woman shall not be heir! the fon of the free-woman. So then, brethren, we are children of the bond-woman, but of the free. The Gofpel, S. John 6. 1.

JESUS went over the sea of Galilee, which is the sa Tiberias. And a great multitude sollowed him, because saw his miracles which he did on them that were diseased. Jesus went up into a mountain, and there he sat with his ples. And the pass-over, a seast of the Jews, was nigh. We Jesus then lift up his eyes, and saw a great company come to him, he saith unto Philip, Whence shall we buy bread these may eat? (And this he said to prove him; for he him knew what he would do.) Philip answered him, Two humpeny-worth of bread is not sufficient for them, that every of them may take a little. One of his disciples, Andrew,

mon Peter's brother, faith unto him, There is a lad

The fifth Sunday in Lent.

voice, which hath five barley-loaves, and two fmall fifthes : but what and tare they among fo many? And Jefus faid, Make the men fit are blidden. Now there was much grafs in the place. So the men fat down in number about five thousand. And Jesus took the loaves, and when he had given thanks, he diffributed to the difciples, and the disciples to them that were set down, and litewife of the fishes, as much as they would. When they e who were filled, he faid unto his disciples, Gather up the tragments ed, by that remain, that nothing be loft. Therefore they gathered rough them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto hen that had eaten, Then those men, when they had seen the do ye miracle that Jesus did, said, This is of a truth that prophet in had that should come into the world. e-won

The fifth Sunday in Lent.

The Collect.

e from E befeech thee, Almighty God, mercifully to look upon Agar. thy people; that by thy great goodness they may be goto Jersand and preferved evermore, both in body and foul, through dren. Telu Christ our Lord. Amen.

The Epifle. Hebr. 9. 11.

search RIST, being come an high priest of good things to come, the delicity a greater and more perfect tabernaste, not made with in husbings; that is to fay, not of this building; neither by the blood of professors, and calves; but by his own blood he entered in once fecuted to the holy place, having obtained eternal redemption for us.

Never the blood of bulls and of goats, and the afnes of an heifer woman minding the unclean, fanctifieth to the purifying of the flesh to be heir woman much more shall the blood of Christ, who through the much more shall the blood of Christ, who through the we are genal Spirit offered himself without spot to God, purge your meence fram dead works to ferve the living God? And for cause he is the mediator of the new testament, that by s of death for the redemption of the transgressions that under the first testament, they which are called might e the promise of eternal inheritance.

The Gospel. S. John 8. 46.

US faid, Which of you convinceth me of fin? and if I y the truth, why do ye not believe me? He that is of heareth God's words: ye therefore hear them not, beye are not of God. Then answered the Jews, and said lim, Say we not well, that thou art a Samaritan, and devil? Jesus answered, I have not a devil; but I honour ther, and ye do dishonour me. And I seek not mine own there is one that seeketh and judgeth. Verily verily I

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fay unto you, If a man keep my faying, he shall never when death. Then faid the Jews unto him, Now we know that hast a devil. Abraham is dead, and the prophets; and to the fayest, If a man keep my saying, he shall never taste of de have Art thou greater than our father Abraham, which is a and the prophers are dead: whom makest thou this Jesus answered, If I honour mysels, my honour is noth it is my Father that honoureth me, of whom ye fay, the is your God; yet ye have not known him; but I known and if I should fay, I know him not, I should be a liar like to you; but I know him, and keep his faying. Yours Abraham rejoiced to see my day; and he saw it, and wast which Then faid the Jews unto him, Thou art not yet fifty och old, and haft thou feen Abraham? Jefus faid unto them, weed, verily I fay unto you, Before Abraham was, I am. I took they up stones to cast at him: but Jesus hid himself, went out of the temple.

The Sunday next before Easter. The Collect.

Lmighty and everlasting God, who of thy tender A Lowerds mankind, hast fent thy Son our Saviour the example of his patience, and also be made partake this refurrection, through the same Jesus Christ our Lord. In the Epistle. Phil. 2. 5.

Let this mind be in you, which Christ, to take upon him our flesh, and to suffer death

I ET this mind be in you, which was also in Christ some who being in the form of God, thought it not robbe do be equal with God: but made himself of no reputation by in took upon him the form of a servant, and was made in also likeness of men: and being found in sashion as a man the humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly example and given him a Name which is above a year and the him, and given him a Name, which is above every name at the Name of Jesus every knee should bow, of things in ven, and things in earth, and things under the earth; and every tongue should confess that Jesus Christ is Lord, " sunfi glory of God the Father.

The Gospel. S. Matth. 27. T.

THEN the morning was come, all the chief priels vv elders of the people took counsel against Jesus to put to death. And when they had bound him, they led him and delivered him to Pontius Pilate the governor, Then

The Sunday next before Easter.

new which had betrayed him, when he faw that he was condemned, that repented himself; and brought again the thirty pieces of filver what repented himself; and brought again the thirty pieces of silver and to the thief priests and elders, saying, I have sinned, in that I to so have betrayed the innocent blood. And they said, What is that it is do not lee thou to that. And he cast down the pieces of silver us this in the temple, and departed, and went and hanged himself. I not and the chief priests took the silver pieces, and said, It is not any, the lawful for to put them into the treasury, because it is the price snowly a blood. And they took counsel, and bought with them the sar like potters field to bury strangers in. Wherefore that field was call-sours to the said was which was spoken by Jeremy the prophet, saying, And they sittly took the thirty pieces of silver, the price of him that was valuem, but whom they of the children of Israel did value, and gave am. I hem for the potters field, as the Lord appointed me.) And similar stood before the governor; and the governor asked him, signa, Art thou the king of the Jews? And Jesus said unto lying, Art thou the king of the Jews? And Jefus faid unto In, Thou fayest. And when he was accused of the chief nels and elders, he answered nothing. Then said Pilate unto tender her? And he answered him to never a word, insomuch that aviour has governor marvelled greatly. Now at that seast the governdeath or was wont to release unto the people a prisoner, whom mple they would. And they had then a notable prisoner, called both is larabbas. Therefore when they were gathered together, Pilate partake unto them, Whom will ye that I release unto you? Barabbord. I have the control of Jesus, which is called Christ? For he knew that for envy had delivered him. When he was set down on the judge-partis it feat his wife sent unto him, saving. Have thou nothing Hearest thou not how many things they witness against hey had delivered him. When he was fet down on the judge-chiff front-feat, his wife fent unto him, faying, Have thou nothing of robbe a do with that just man: for I have suffered many things this outation, y in a dream because of him. But the chief priests and elders made in studed the multitude that they should ask Barabbas, and so a mass alloy Jesus. The governor answered and said unto them, with, even the there of the twain will ye that I release unto you? They ighly end Barabbas. Pilate saith unto them, What shall I do then y names at Jesus, which is called Christ? They all say unto him, hings in thim be crucified. And the governor said, Why, what evil orth; and the done? But they cried out the more, saying, Let him be Lord, bussied. When Pilate saw that he could prevail nothing, but Lord, busified. When Pilate faw that he could prevail nothing, but trather a tumult was made, he took water, and washed his s before the multitude, faying, I am innocent of the blood is just person: see ye to it. Then answered all the people, sus to pussel, aid, His blood be on us, and on our children. Then releasted him? Barabbas unto them: and when he had scourged Jesus, Then elivered him to be crucified. Then the soldiers of the

governor took Jesus into the common hall, and gathered in him the whole band of foldiers. And they ftripped him, e thir put on him a scarlet robe. And when they had platted acou of thorns, they put it upon his head, and a reed in his hand: and they howed the knee before him, and mocked faying, Hail, King of the Jews! And they fpit upon him, took the reed, and smote him on the head. And after that had mocked him, they took the robe off from him, and put own raiment on him, and led him away to crucify him. as they came out they found a man of Cyrene, Simon name; him they compelled to bear his cross. And when were come unto a place called Golgotha, that is to fay, Ap of a fcull, they gave him vinegar to drink mingled with and when he had taited thereof, he would not drink. And erucified him, and parted his garments, casting lots: the might be suifilled which was spoken by the prophet, I parted my garments among them, and upon my vefture they cast lots. And sitting down, they watched him there: fet up over his head his accusation written, THIS 18 JE THE KING OF THE JEWS. Then were there two this crucified with him: one on the right hand, and another of left. And they that passed by reviled him, wagging their he and faying, Thou that destroyest the temple, and buildest three days, fave thyfelf: if thou be the Son of God, comed from the crofs. Likewise also the chief priests mocking him, the scribes and elders, said, He saved others, himself he can fave: if he be the King of Ifrael, let him now come down! the cross, and we will believe him. He trusted in God; let deliver him now, if he will have him: for he faid, I am the So God. The thieves also, which were crucified with him, call fame in his teeth. Now from the fixth hour there was dark over all the land, unto the ninth hour. And about the ninth Jefus cried with a loud voice, faying, Eli, Eli, lama fabachid that is to fay, My God, my God, why haft thou for fakens Some of them that flood there, when they heard that, faid, man calleth for Elias. And ftraightway one of them ran, and a spunge, and filled it with vinegar, and put it on a reed, gave him to drink. The rest said, Let be, let us see whether! will come to fave him. Jefus, when he had cried again w loud voice, yielded up the ghost. And behold the vail of temple was rent in twain, from the top to the bottom: and earth did quake, and the rocks rent; and the graves wereof ed, and many bodies of faints which flept arofe, and came of the graves after his refurrection, and went into the holy and appeared unto many. Now when the centurion, and

Monday before Easter.

were with him, watching Jesus saw the earthquake, and ferhings that were done, they feared greatly, faying, Truly was the Son of God.

> Monday before Eafter. For the Epistle. Isai. 63. 1.

THO is this that cometh from Edom, with dyed garments rom Bozrah? this that is glorious in his apparel, travelthe greatness of his strength? I that speak in righteousmighty to fave. Wherefore art thou red in thine apparel, by garments like him that treadeth in the wine-fat? I have in the wine-press alone: and of the people there was none me: for I will tread them in mine anger, and trample in my fury; and their blood shall be sprinkled upon my ents, and I will stain all my raiment. For the day of venis in mine heart, and the year of my redeemed is come. looked, and there was none to help; and I wondered erewas none to uphold: therefore mine own arm brought on unto me, and my fury it upheld me. And I will down the people in mine anger, and make them drunk fury, and I will bring down their strength to the earth. mention the loving-kindnesses of the Lord, and the praises Lord, according to all that the Lord hath bestowed on the great goodness towards the house of Israel, which beltowed on them, according to his mercies, and acto the multitude of his loving-kindnesses. For he said, they are my people, children that will not lie: so he eir Saviour. In all their affliction he was afflicted, and gel of his presence saved them: in his love, and in his e redeemed them, and he bare them, and carried them days of old. But they rebelled, and vexed his holy therefore he was turned to be their enemy, and he against them. Then he remembered the days of old, and his people, faying, Where is he that brought them of the fea with the shepherd of his flock? Where is he an, and that his holy Spirit within him? That led them by the and of Mofes with his glorious arm, dividing the waore them, to make himself an everlasting name? That im through the deep as an horse in the wilderness, that vail of hould not stumble? As a beast goeth down into the valom: and se Spirit of the Lord caused him to rest: so didst theu wered y people to make thyfelf a glorious name. Look down came of leaven, and behold from the habitation of thy holiners, thy glory. Where is thy zeal, and thy ftrength, the on, and ag of thy bowels, and of thy mercies towards me? Are

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they restrained? Doubtless, thou art our Father, though & comham be ignorant of us, and Israel acknowledge us not: To faid O Lord, art our Father, our Redeemer, thy Name is from lasting. O Lord, why hast thou made us to err from thy would and hardened our heart from thy fear? Return for thy ants' fake, the tribes of thine inheritance. The peopled holiness have possessed it but a little while: our advers have trodden down thy fanctuary. We are thine: thous bareft rule over them; they were not called by thy name. Inev

The Golpel. S. Mark 14. 1. Fter two days was the Feast of the pass-over andd the Aleavened bread: and the chief priests and the is at fought how they might take him by craft, and put him to be But they faid, Not on the feast-day, lest there be an upon this the people. And being in Bethany, in the house of Simulation at the people. And being in Bethany, in the house of Simulation at the baster-box of ointment of spikenard, very precious, and baster-box of ointment of spikenard, very precious, and brake the box, and poured it on his head. And there were that had indignation within themselves, and said, Why at this waste of the circumstant and a faid, Why at the waste of the circumstant and a faid, why at the waste of the circumstant and a faid, who are that had indignation within themselves, and said, will have been this waste of the ointment made? for it might have been give for more than three hundred pence, and have been give bout the poor: and they murmured against her. And Jesus been give Let her alone, why trouble ye her? The hath wrought a leave work on me. For ye have the poor with you always, and work on me. For ye have the poor with you always, and work on me. For ye have the poor with you always, and work of oever ye will ye may do them good; but me ye have no ever ye will ye may do them good; but me ye have no ever ye will ye may do them good; but me ye have no ever ye will ye may do them good; but me ye have no ever ye will ye may do them good; but me ye have no ever ye will ye may do the burying. Verily I fay unto the whole world, this also that she hath done, shall be spoke the for a memorial of her. And Judas Iscariot, one of the su went unto the chief priests to betray him unto them when they heard it, they were glad, and promised to give the money. And he sought how he might conveniently betray him and the first day of unleavened bread, when they killed and pass over, his disciples said unto him. Where wilt thoush his pass over, his disciples said unto him, Where wilt though this go and prepare, that thou mayest eat the pass over? A thou fendeth forth two of his disciples, and saith unto them, onto into the city, and there shall meet you a man bearing apour of water; sollow him: and wheresoever he shall go in, firit to the good man of the house, The master saith, Where we guest chamber, where I shall eat the pass over with my he ples? And he will shew you a large upper room surnished prepared, there make ready for us. And his disciples to the solution, and came into the city, and sound as he had said them; and they made ready the pass-over. And in the entits

Monday before Easter. 18h cometh with the twelve. And as they fat, and did eat, Jeot: T fad, Verily I fay unto you, One of you which eateth with mallbetray me. And they began to be forrowful, and to rome thy me must him one by one, Is it I? and another faid, Is it I? this is he answered and faid unto them, It is one of the twelve opled dippeth with me in the dish. The Son of man indeed goadsta, it is written of him: but woe to that man by whom the same inver been born! And as they did eat, Jesus took bread, the sis my body. And he took the cup, and when he had the faid unto them, This is my blood of the new testament, in apply the faid unto them, This is my blood of the new testament, in apply the faid unto them, This is my blood of the new testament, in apply the faid unto them, This is my blood of the new testament, in apply the faid unto them, This is my blood of the new testament, in apply the faid unto them, This is my blood of the new testament, in apply the faid unto them, This is my blood of the new testament, in apply the faid unto them, This is my blood of the new testament, in apply the faid unto them, This is my blood of the new testament, in apply the faid unto them, All yes shall be offended because of me this test of the sweet with the mount of Olives. And Jesus et were the phall be feattered. But after that I am risen, I will go between guitable to the fail to the fail to him, Although all the effended, yet will not I. And Jesus fail unto him, Vengult a same to the fail to him, Although all the effended, yet will not I. And Jesus fail unto him, Vengult a same to the fail to his discougher to the white the fail to his discougher to the f thy wounted him one by one, Is it I? and another faid, Is it I? thy the answered and said unto them, It is one of the twelve

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to, he that betrayeth me is at hand. And immediately, he yet spake, cometh Judas, one of the twelve, and with a great multitude with fwords and staves from the chiefy and the scribes, and the elders. And he that betrayed him This given them a token, faying, Whomfoever I shall kifs, that they to is he; take him, and lead him away safely. And as soon was come, he goeth ftraightway to him, and faith, M Master; and kissed him. And they laid their hands or and took him. And one of them that stood by, drew as and fmote a fervant of the high prieft, and cut off his And w And Jesus answered and said unto them, Are ye con as against a thief, with swords and with staves to take I was daily with you in the temple, teaching, and ye to not: but the scriptures must be fulfilled. And they alls him, and fled. And there followed him a certain young having a linen cloth cast about his naked body; and the men laid hold on him: and he left the linen cloth, and from them naked. And they led Jesus away to the high and with him were affembled all the chief priefts, and ders, and the scribes. And Peter followed him afar of into the palace of the high priest: and he fat with the let and warmed himself at the fire. And the chief priest all the council fought for witness against Jesus to put death: and found none. For many bare false witness him, but their witness agreed not together. And the certain, and bare false witness against him, saying, We him fay, I will destroy this temple that is made with and within three days I will build another made without But neither fo did their witness agree together. And priest flood up in the midst, and asked Jesus, saying, A est thou nothing? what is it which these witness against But he held his peace, and answered nothing. Again priest asked him, and said unto him, Art thou the Chi Son of the bleffed? And Jefus faid, I am; and ye shall Son of man fitting on the right hand of power, and in the clouds of heaven. Then the high priest rent his and faith, What need we any further witnesses? heard the blasphemy: what think ye? And they a demned him to be guilty of death. And some began to him, and to cover his face, and to buffet him, and unto him, Prophefy; and the fervants did strike him palms of their hands. And as Peter was beneath in the there cometh one of the maids of the high priest; and the faw Peter warming himfelf, the looked upon him, all And theu also wast with Jesus of Nazareth, But he

forms, I know not, neither understand I what thou fayest. he went out into the porch; and the cock crew. And a faw him again, and began to fay to them that stood by, The is one of them. And he denied it again. And a little after, they that flood by faid again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth store. But he began to curse and to swear, saying, I know has this man of whom we speak. And the second time the cock me bot this man of whom ye speak. And the fecond time the cock And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

> Tuesday before Easter. For the Epifle. Ifai. 50. 5.

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E Lord God hath opened mine ear, and I was not rebelous, neither turned away back. I gave my back to the so, and my checks to them that plucked off the hair : I hid y face from shame and spitting. For the Lord God will and to me; therefore shall I not be confounded: therefore have I and to my face like a flint, and I know that I shall not be ashamar of the is near that justifieth me; who will contend with me?

he for star stand together; who is mine adversary? let him come

prick ar o me. Behold, the Lord God will have priess are me. Behold, the Lord God will help me; who is he put hat shall condemn me? Lo, they all shall wax old as a gartness that the moth shall eat them up. Who is among you that d the moth the Lord, that obeyeth the voice of his servant, that g, We alketh in darkness, and hath no light? let him trust in the with fame of the Lord, and stay upon his God. Behold, all ye that rithout adde a fire, that compass yourselves about with sparks; walk And the light of your fire, and in the sparks that ye have kindled. ing, A half hall ye have of mine hand, ye shall lie down in forrow.

The Gespel. S. Mark 15. 1.

ftraightway in the morning the chief priests held a onfultation with the elders and fcribes, and the whole , and bound Jesus, and carried him away, and delivered Pilate. And Pilate asked him, Art thou the King of the And he answering, said unto him, Thou sayest it. And of priefts accused him of many things: but he answered . And Pilate asked him again, saying, Answerest thou ? behold, how many things they witness against thee. fus yet answered nothing: so that Pilate marvelled. that feast he released unto them one prisoner whomthey defired. And there was one named Barabbas, ay bound with them that had made infurrection with ho had committed murder in the infurrection. And the

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Tuesday before Easter.

multitude crying aloud, began to defire him to do as he ever done unto them. But Pilate answered them, saying, ye that I release unto you the King of the Jews? (for held that the chief priefts had delivered him for envy.) But thed priests moved the people, that he should rather release rabbas unto them. And Pilate answered, and faid again a them, What will ye then that I should do unto him whom; the King of the Jews? and they cried out again, Crucifyl Then Pilate said unto them, Why, what evil hath he a And they cried out the more exceedingly, Crucify him. fo Pilate willing to content the people, released Barabbass them, and delivered Jefus, when he had fcourged him, t crucified. And the foldiers led him away into the hall, a Pretorium; and they call together the whole band. And clothed him with purple, and platted a crown of thorns, put it about his head; and began to falute him, Hail, Kingo Iews! And they smote him on the head with a reed, and spit upon him, and bowing their knees, worshipped And when they had mocked him, they took off the p from him, and put his own clothes on him, and led him to crucify him. And they compel one Simon a Cyrenian paffed by, coming out of the country, the father of All der and Rufus, to bear his cross. And they bring him until place Golgotha, which is, being interpreted, The place of And they gave him to drink, wine mingled with mytth he received it not. And when they had crucified him, parted his garments, casting lots upon them, what ever should take. And it was the third hour, and they crucified And the superscription of his accusation was written THE KING OF THE JEWS. And with him they crucil thieves, the one on his right hand, and the other on his And the Scripture was fulfilled, which faith, And It numbered with the transgressors. And they that palls railed on him, wagging their heads, and faying, Ah, thou destroyest the temple, and buildest it in three days, fare felf, and come down from the crofs. Likewife also the priefts mocking, faid among themselves, with the scribs faved others; himself he cannot fave. Let Christ the M Ifrael descend now from the cross, that we may see an lieve. And they that were crucified with him, reviled And when the fixth hour was come, there was daikness the whole land, until the ninth hour. And at the ninth Jefus cried with a loud voice, faying, Eloi, Eloi, lama thani? which is, being interpreted, My God, my God hast thou forfaken me? And some of them that stood by

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Wednesday before Easter.

heard it, faid, Behold, he calleth Elias. And one ran and fille a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jefus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain, from the top to the bottom. And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly, this man was the Son of God.

Wednesday before Easter. The Epistle. Hebr. 9. 16.

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Here a testament is, there must also of necessity be the death of the testator: for a testament is of force after nd men are dead; otherwise it is of no strength at all whilst the the profession and fprinkled both the book and all the people, faying, the book of the blood of the testament, which God hath enjoined enial unto you. Moreover, he sprinkled likewise with blood both of Akhie thernacle, and all the vessels of the ministry. And almost municipal things are by the law purged with blood; and without things are by the law purged with blood; and without record bedding of blood is no remiffion. It was therefore necessary nymbrate the patterns of things in the heavens should be purified him, it hese: but the heavenly things themselves with better every critices than these. For Christ is not entered into the holy ucified and with hands, which are the figures of the true; but ritten to heaven itself, now to appear in the presence of God for y crucily for yet that he should offer himself often, as the high priest on his creth into the holy place every year with blood of others: And is the must be often have suffered since the soundation of the And the must be often have suffered lince the localization at pass at pass and but now once in the end of the world, hath he appearance to himself. And as it is appearance, so that the judgement also the large was once offered to bear the sins of many; and unto the large was once offered to bear the second time withmust he often have suffered since the foundation of the at look for him, shall he appear the second time withthe K unto falvation. i fee and

The Gospel. S. Luke 22. 1.

the feast of unleavened bread drew nigh, which is ed the Pass-over. And the chief priests and scribes low they might kill him; for they feared the people. tered Satan into Judas, furnamed Iscariot, being of per of the twelve: and he went his way, and comwith the chief priests and captains, how he might be-

Wednesday before Easter.

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tray him unto them. And they were glad and covenant give him money. And he promifed, and fought opportunit betray him unto them in the absence of the multitude. I came the day of unleavened bread, when the pafs-overs be killed. And he fent Peter and John, faying, Go, and pare us the pass-over, that we may eat. And they faids him, Where wilt thou that we prepare? And he faid them, Behold, when ye are entered into the city, there h man meet you, bearing a pitcher of water; follow him the house where he entereth in; and ye shall fay unto good-man of the house, The Master saith unto thee, Wh the guest-chamber, where I shall eat the pass-over with disciples? And he shall shew you a large upper room for ed; there make ready. And they went, and found as h faid unto them : and they made ready the pass-over. And the hour was come, he fat down, and the twelve An with him. And he faid unto them, With defire I haved to eat this pass-over with you before I suffer: For I fay you, I will not any more eat thereof, until it be fulfilled kingdom of God. And he took the cup, and gave thank faid, Take this, and divide it among yourselves : for I is you, I will not drink of the fruit of the vine, until the king of God shall come. And he took bread, and gave thank brake it, and gave unto them, saying, This is my body lood far is given for you; this do in remembrance of me. Likem the cup, after supper, saying, This cup is the new tell for you. But behold, the in the cup is the new tell street in my blood, which is shed for you. But behold, the in the cup him that betrayeth me, is with me on the table. And me militing Son of man goeth, as it was determined; but wo unto the before by whom he is betrayed! And they began to enquire faid Kin? W themselves, which of them it was that should do this And there was also a strife among them, which of them be accounted the greatest. And he said unto them, The of of of the Gentiles exercise lordship over them, and they ercise authority upon them, are called benefactors. But tous far not be fo; but he that is greatest among you, let him aid aid u the younger; and he that is chief, as he that doth ferve. To there is greater, he that fitteth at meat, or he that ferre there, wi not he that fitteth at meat? but I am among you as temp ferveth. Ye are they which have continued with me your nd led ter fo midst temptations. And I appoint unto you a kingdom, as my hath appointed unto me; that ye may eat and drink table in my kingdom, and fit on thrones, judging the tribes of Ifrael. And the Lord faid, Simon, Simon, Satan hath defired to have you, that he may fift you a fire, a

Wednesday before Easter.

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I have prayed for thee, that thy faith fail not: and when theu art converted, ftrengthen thy brethren. And he faid unto him, Lord, I am ready to go with thee, both into prison and be death. And he faid, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me And he faid unto them, When I fent you without purfe, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then faid he unto them, but now he that hath a purfe, In him take it, and likewise his scrip: and he that hath no fword, let him fell his garment and buy one. For I fay un'o You That this that is written, must yet be accomplished in me, and he was reckoned among the transgressors: for the things concerning me have an end And they faid, Lord, behold, here are wo fwords. And he faid unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives; and his disciples also sollowed him. And when he was at the he faid unto them, Pray that ye enter not into temptaand he was withdrawn from them about a stone's cast, and kneeled down and prayed, faying, Father, if thou be willng, remove this cup from me: nevertheless, not my will, but be done. And there appeared an angel unto him from heafrengthening him. And being in an agony, he prayed earnestly; and his sweat was as it were great drops of falling down to the ground. And when he rose up from eyer, and was come to his disciples, he found them sleeping frow, and faid unto them, Why fleep ye? rife and pray, enter into temptation. And while he yet spake, behold, multitude, and he that was called Judas, one of the twelve, at before them, and drew near unto Jesus to kis him. But faid unto him, Judas, betrayest thou the Son of man with When they who were about him, faw what would they faid unto him, Lord, shall we smite with the and one of them imote a servant of the high-priest's, out off his right ear. And Jesus answered and said, Suffer s far. And he touched his ear, and healed him. Then s. But aid unto the chief priests and captains of the temple, and let him ers who were come to him, Be ye come out as against ferve. Fo , with swords and staves? When I was daily with you at ferve temple, ye stretched forth no hands against me: but ou as your hour, and the power of darkness. Then took they vith me nd led him, and brought him into the high priest's house: n, as my ter followed afar off. And when they had kindled a fire d drink midst of the hall, and were sat down together, Peter sat ging the mong them. But a certain maid beheld him, as he fat Simon fire, and earnestly looked upon him, and said, This man L you as

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Thursday before Easter.

was also with him. And he denied him, faying, Woma know him not. And after a little while another faw him, faid, Thou art also of them. And Peter said, Man, I am not A about the space of one hour after another confidently affirm faying, Of a truth this fellow also was with him; for he Galilean, and Peter faid, Man I know not what thou is And immediately, while he yet spake, the cock crew. the Lord turned, and looked upon Peter; and Peter remem ed the word of the Lord, how he had faid unto him, Before cock crow, thou shalt deny me thrice. And Peter went out wept bitterly. And the men that held Jesus mocked him, fmote him. And when they had blindfolded him, they the him on the face, and alked him, faying, Prophely, who that fmote thee? and many other things blasphemously they against him. And as soon as it was day, the elders of people and the chief priefts and the scribes came together led him into their council, faying, Art thou the Christ us. And he faid unto them, If I tell you, ye will not belt and if I also ask you, ye will not answer me, nor let me Hereafter shall the Son of man sit on the right hand this fel power of God. Then faid they all, Art thou then the state to God? and he faid unto them, Ye fay that I am. And the What need we any further witness? for we ourselves heard of his own mouth. and the

Thursday before Easter. The Epiftle. 1 Cor. 11. 17.

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TN this that I declare unto you, I praise you not; come together, not for the better, but for the work first of all, when ye come together in the church, I hear there be divisions among you, and I partly believe it. For must be also heresies among you; that they who are apply may be made manifest among you. When ye come to therefore into one place, this is not to eat the Lord's For in eating every one taketh before other his own and one is hungry, and another is drunken. What, have houses to eat and to drink in? or despise ye the church of and shame them that have not? What shall I say to you I praise you in this? I praise you not. For I have recess the Lord that which also I delivered unto you, That the Jesus, the same night in which he was betrayed, took and when he had given thanks, he brake it, and faid, Take this is my body, which is broken for you: this do in " brance of me. After the same manner also he took the when he had supped, saying, This cup is the new tell

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io my blood: this do ye, as oft as ye drink it, in remembrance. of me. For as often as ye eat this bread, and drink this cup, ye to shew the Lord's death till he come. Wherefore, whoforer shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not difcerning the Lord's body. For this cause many are weak and fichly among you, and many fleep. For if we would judge our felves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come togethe to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnaion. And the rest will I set in order when I come.

The Gospel. S. Luke 23. 1.

belt THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, we found nd this fellow perverting the nation, and forbidding to give triputs to Cefar, faying, That he himself is Christ a King. And Flate asked him, faying, Art thou the King of the Jews? And conswered him, and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, faying, he stirreth up the peoteaching throughout all Jewry, beginning from Galilee to his place. When Pilate heard of Galilee, he asked whether the ot; the were a Galilean. And as foon as he knew that he belonged work and Herod's jurisdiction, he sent him to Herod, who himself 1 her staffo at Jerusalem at that time. And when Herod saw Jesus, it. For the sexceeding glad; for he was desirous to see him of a long are app aton, because he had heard many things of him; and he hoped me to have seen some miracle done by him. Then he questioned ord's to him in many words; but he answered him nothing. And ef priests and scribes stood and vehemently accused him. own fur t, have ferod with his men of war fet him at nought, and mocked nd arrayed him in a gorgeous robe, and fent him again together; for before they were at enmity between themAnd Pilate, when he had called together the chief prietts,
took!

e rulers and the people, faid unto them, Ye have
id, Tall
do in the hold, I having examined him before your hard. ate. And the same day Pilate and Herod were made hold, I having examined him before you, have found no this man touching those things whereof ye accuse him: ew tell or yet Herod: for I fent you to him; and lo, nothing E 3

Thursday before Easter.

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worthy of death is done unto him. I will therefore chall him, and release him. For of necessity he must release one un them at the feaft. And they cried out all at once, faying, Am with this man, and release unto us Barabbas: (who for certain fedition made in the city, and for murder, was a into prison.) Plate therefore willing to release Jesus, for again to them. But they cried, faying, Crucify him, crucify him And he faid unto them the third time, Why, what evil hat done? I have found no cause of death in him: I will there chastise him, and let him go. And they were instant w loud voices, requiring that he might be crucified. And voices of them and of the chief priests prevailed. And B gave fentence that it should be as they required. And he leased unto them him that for sedition and murder was into prison, whom they had defired; but he delivered to their will. And as they led him away, they laid hold if one Simon a Cyrenian, coming out of the country, and only they laid the cross, that he might bear it after Jesus. there followed him a great company of people, and of won who also bewailed and lamented him. But Jesus turning them, faid, Daughters of Jerusalem, weep not for me, but " for yourselves, and for your children. For behold, the are coming, in the which they shall say, Blessed are the bat and the wombs that never bare, and the paps which never fuck. Then shall they begin to say to the mountains, Fall us; and to the hills, Cover us. For if they do these things green tree, what shall be done in the dry? And there also two other malefactors led with him to be put to And when they were come to the place which is called vary, there they crucified him, and the malefactors; on the right hand and the other on the left. Then faid Father, forgive them, for they know not what they do. they parted his raiment, and cast lots. And the people! beholding; and the rulers also with them derided him, in He faved others; let him fave himself, if he be Chrill chosen of God. And the soldiers also mocked him, comit him, and offering him vinegar, and faying, If thou be the of the Jews, fave thyfelf. And a superscription also was ten over him in letters of Greek, and Latin, and Hebrew, IS THE KING OF THE JEWS. And one of the factors which were hanged railed on him, faying, if the Christ, fave thyself and us. But the other answering rel him, faying, Dost not thou fear God, seeing thou art fame condemnation? And we indeed justly: for we re the due reward of our deeds; but this man hath done no

Good Friday.

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amils. And he faid unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say into thee, To day shalt thou be with me in paradise. And it was about the fixth hour: and there was darkness over all the earth, until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he gloristed God saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his equaintance, and the women that followed him from Galilee, stood afar off beholding these things.

Good Friday. The Collects.

mighty God, we beseech thee graciously to behold this thy Family, for which our Lord Jesus Christ was contented betrayed, and given up into the hands of wicked men, o suffer death upon the cross; who now liveth and the with thee and the Holy Ghost, ever one God, world but end. Amen.

mighty and everlasting God, by whose Spirit the whole body of the Church is governed and fanctified; Receive applications and prayers which we offer before thee for states of men in thy holy Church, that every member of time, in his vecation and ministry, may truly and godly thee, through our Lord and Saviour Jesus Christ. Amen.

lerciful God, who hast made all men, and hatest nohing that thou hast made, nor wouldest the death of a
t, but rather that he shoud be converted, and live;
mercy upon all Jews, Turks, Insidels, and Hereticks;
ke from them all ignorance, hardness of heart, and conof thy word; and so fetch them home, blessed Lord, to,
ock, that they may be saved among the remnant of the
stratites, and be made one sold under one shepherd, Jerist our Lord, who liveth and reigneth with thee and the.
Spirit, one God, world without end. Amen.

The Epiftle. Hebr. 10. 1.

E law having a shadow of good things to come, and not he very image of the things, can never with those sawhich they offered year by year continually, make the

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comers thereunto perfect: for then would they not have fed to be offered? because that the worshippers once pure should have had no more conscience of fins. But in those crifices there is a remembrance again made of fins every you For it is not possible that the blood of bulls and of go should take away fins. Wherefore when he cometh into world, he faith, Sacrifice and offering thou wouldest not, a body hast thou prepared me: In burnt offerings and facrifi for fin thou hast had no pleasure: Then faid I, Lo, I a (in the volume of the book it is written of me) to do thy O God. Above, when he faid, Sacrifice and offering, burnt-offerings, and offering for fin thou wouldest not, neit hadft pleasure therein, which are offered by the law; faid he, Lo, I come to do thy will, O God. He taketh in the first, that he may establish the second. By the which we are fanctified, through the offering of the body of Christ once for all. And every priest standeth daily minister and offering oftentimes the same sacrifices, which can m take away fins. But this man, after he had offered one is fice for fins, for ever fat down on the right hand of 6 from henceforth expecting till his enemies be made his h stool. For by one offering he hath perfected for ever to that are fanctified; whereof the Holy Ghost also is a will tous: For after that he had faid before, This is the covenant I will make with them after those days, faith the Lor will put my laws into their hearts, and in their minds I write them; and their fins and iniquities will I remen no more. Now where remission of these is, there is no offering for fin. Having therefore, brethien, boldness to a into the holiest by the blood of Jesus, by a new and living" which he hath confecrated for us through the vail, that is fay, his flesh; and having an high Priest over the houle God; let us draw near with a true heart, in full affurant faith, having our hearts sprinkled from an evil conscio and our bodies washed with pure water. Let us hold fall profession of our faith without wavering; (for he is faithful promised:) and let us consider one another to provoke love, and to good works; not forfaking the affembling of felves together, as the manner of some is; but exhorting another: and so much the more, as ye see the day approach

PILATE therefore took Jesus and scourged him. And foldiers platted a crown of thorns, and put it on his and they put on him a purple robe, and said, Hail, Kingol Jews! and they smote him with their hands. Pilate there

Good Friday,

ent forth again, and faith unto them, Behold, I bring him forth byou, that ye may know that I find no fault in him. Then ome Jesus forth, wearing the crown of thorns, and the purple obe. And Pilate faith unto them, Behold the man! When the chief priests therefore and officers faw him, they cried out, faying, Crucify him, crucify him. Pilate faith unto them. Take ye him, and crucify him: for I find no fault in him. The lows answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pihe therefore heard that faying, he was the more afraid; and went again into the judgement-hall, and faith unto Jefus, Whence art thou? but Jesus gave him no answer. Then faith Plate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to releafe the? Jefus answered, Thou couldest have no power at all aand me, except it were given thee from above: therefore he hat delivered me unto thee hath the greater fin. And from manceforth Pilate fought to release him: but the Jews cried , faying, If thou let this man go, thou art not Cefar's friend: hosoever maketh himself a King, speaketh against Cesar. When Pilate therefore heard that faying, he brought Jesus orth, and fat down in the judgement-feat, in a place that is calthe Pavement, but in the Hebrew Gabbatha. And it was preparation of the pass over, and about the fixth hour, he faith unto the Jews, Behold your King! But they cried . Away with him, away with him, crucify him. Pilate faith to them, Shall I crucify your King? The chief priests answer-We have no King but Cefar. Then delivered he him thereor unto them to be crucified: and they took Jesus and led him May. And he bearing his crofs, went forth into a place called , that is The place of a scull, which is called in the Hebrew, Golgothe: where they crucified him, and two other with him, on eie houk of fide one, and Jesus in the midst. And Pilate wrote a title, furance put it on the cross; and the writing was JESUS OF NAconfeit RETH THE KING OF THE JEWS. This title then old fall many of the Jews: for the place where Jefus was crufaithfull d was nigh to the city : and it was written in Hebrew, and ovoke t ek, and Latin. Then said the chief priests of the Jews to Pibling of Write not, the King of the Jews; but that he faid, I am horting King of the Jews. Pilate answered, What I have written I pproach e written. Then the foldiers, when they had crucified Jesus, k his garments, and made four parts; to every foldier a : and also his coat; now the coat was without seam, woven n the top throughout. They faid therefore among themselves, us not rend it, but cast lots for it whose it shall be: that the ate there E 5

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Scripture might be fulfilled, which faith, They parted m raiment among them, and for my vefture they did caft los These things therefore the soldiers did. Now there stoods the crofs of Jesus his mother, and his mother's fister, Ma the wife of Cleophas, and Mary Magdalene. When Jesus then fore faw his mother, and the disciple standing by whom loved, he faith unto his mother, Woman, behold thy fon. The faith he to the disciple, Behold thy mother. And from that he Abject that disciple took her unto his own home. After this, Jel knowing that all things were now accomplished, that the Scripture might be fulfilled, faith, I thirft. Now there wash a veffel full of vinegar: and they filled a spunge with with gar, and put it upon hyffop, and put it to his mouth. Wa He we Jesus therefore had received the vinegar, he said, It is finish comma and he bowed his head, and gave up the ghost. The st aken t therefore, because it was the preparation, that the bod e in his should not remain upon the cross on the sabbath-day that sabbath day was an high day) befought Pilate that the legs might be broken, and that they might be taken away. I find came the foldiers, and brake the legs of the first, and of the of followe which was crucified with him. But when they came to la rice and faw that he was dead already, they brake not his legs. one of the foldiers with his spear pierced his side, and forther in came there out blood and water. And he that faw it bare reco and his record is true: and he knoweth that he faith true, ye might believe. For these things were done, that the far her ture should be fulfilled, A bone of him shall not be broken. I the again, another Scripture faith, They shall look on him with nd fetti they pierced.

Eafter Even. The Collect.

Rant, O Lord, that as we are baptized into the death thy bleffed Son our Saviour Jefus Chrift; fo by contin mortifying our corrupt affections, we may be buried him, and that through the grave and gate of death, we may to our joyful refurrection, for his merits, who died, and buried, and rose again for us, thy Son Jesus Christ our le Amen.

The Epiftle. 1S. Pet. 3.17.

IT is better, if the will of God be fo, that ye fuffer for welling, than for evil doing. For Christ also hath once full for fins, the just for the unjust; (that he might bring us to 6 being put to death in the flesh, but quickened by the Spirit which also he went and preached unto the spirits in pri

EASTER-DAY.

which fometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a proparing; wherein few, that is, eight fouls, were faved by water. The like figure whereunto, even baptism doth also now fave us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God (by the resurrection of Jefus Christ; who is gone into heaven, and is on the right hard of God, angels and authorities and powers being made Abject unto him.

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The Gospel. S. Matth. 27. 57.

Hen the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple. We He went to Pilate, and begged the body of Jesus. Then Pilate illis commanded the body to be delivered. And when Joseph had e la taken the body, he wrapped it in a clean linen cloth, and laid bod it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and at the departed. And there was Mary Magdalene, and the other Mary, y.T fitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Phaco le rifes came together unto Pilate, faying, Sir, we remember that egs. I had deceiver faid, while he was yet alive, After three days I will orthin in gain. Command therefore that the fepulchre be made fure erecond the third day, left his disciples come by night, and stead to the fermion of the dead. rue, than away, and fay unto the people, He is rifen from the dead :
he for the last error shall be worse than the first. Pilate said unto
send them, Ye have a watch; go your way, make it as sure as ye can,
m which they went and made the sepulchre sure, sealing the stone, and fetting a watch.

EASTER-DAY.

Morning Prayer, instead of the Psalm [O come let us, Sc.] these Anthems shall be sung or said.

RIST our pass over is sacrificed for us: therefore let us keep the feaft;

t with old leaven, neither with the leaven of malice and edness: but with the unleavened bread of fincerity and 1 Cor. 5.7.

RIST being raifed from the dead, dieth no more: death' ath no more dominion over him;

in that he died, he died unto fin once : but in that he , he liveth unto God.

ewise reckon ye also yourselves to be dead indeed unto ut alive unto God, through Jesus Christ our Lord. Rom.

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EASTER-DAY.

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CHRIST is rifen from the dead; and become the first suit of them that slept.

For fince by man came death: by man came also the resum tion of the dead.

For as in Adam all die: even so in Christ shall all be mis alive. 1 Cor. 15.20.

Glory be to the Father, and to the Son: and to the Hill Ghost:

As it was in the beginning, is now, and ever shall ke world without end. Amen.

The Collett.

A Lmighty God, who through thine only-begotten Son Jest Christ hast overcome death, and opened unto us thego of everlasting life; we humbly beseech thee, that as by thy cial grace preventing us, thou dost put into our minds god desires; so by thy continual help we may bring the same to go effect, through Jesus Christ our Lord; who liveth and reigns with thee and the Holy Ghost, ever one God, world with end. Amen.

The Epistle. Col 3.1.

If ye then be risen with Christ, seek those things which above, where Christ sitteth on the right hand of God. your affection on things above, not on things on the east for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appears with him in glory. Mortisy therefore your members which upon the earth; fornication, uncleanness, inordinate affective evil concupiscence, and covetousness, which is idolatry: which things sake the wrath of God cometh on the child of disobedience. In the which ye also walked some time, we lived in them.

The Gospel. S. John 20. 1.

THE first day of the week cometh Mary Magdalene et when it was yet dark, unto the sepulchre, and so the stone taken away from the sepulchre. Then she rush and cometh to Simon Peter, and to the other disciple whom sus loved, and saith unto them, They have taken away the out of the sepulchre, and we know not where they have him. Peter therefore went forth and that other disciples came to the sepulchre. So they ran both together; and other disciple did out-run Peter, and came first to the schre; and he stooping down, and looking in, saw the clothes lying; yet went he not in. Then cometh Simon sollowing him, and went into the sepulchre, and seeth the sollowing him, and went into the sepulchre, and seeth the

Monday in Easter-week.

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clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it-fell. Then went in also that other disciple which came first to the sepulchre, and he saw and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Monday in Easter-week. The Collett.

Lmighty God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; we humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good deres; so by thy continual help we may bring the same to good essect, through Jesus Christ our Lord; who liveth and reineth with thee and the Holy Ghost, ever one God, world whout end. Amen.

For the Epistle. Acts 10. 34.

TER opened his mouth, and faid, Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted hhim. The word which God sent unto the children of Israel, ching peace by Jesus Christ: (he is Lord of all) that word, I ye know, which was published throughout all Judea, and in from Galilee, after the Baptism which John preached: God anointed Jesus of Nazareth with the Holy Ghost, with power: who went about doing good, and healing all were oppressed of the devil : for God was with him, And are witnesses of all things which he did, both in the land the Jews and in Jerusalem; whom they slew, and hanged one tree: Him God raised up the third day; and shewed him openly: not to all the people, but unto witnesses chosen beof God, even to us, who did eat and drink with him he rose from the dead. And he commanded us to preach the people, and to testify that it is he which was ordained God, to be the judge of quick and dead. To him give all prophets witness, that through his Name, whosoever beeth in him shall receive remission of fins.

The Gofpel. S. Luke 24. 13.

called Emmaus, which was from Jerusalem about threefurlongs. And they talked together of all these things the had happened. And it came to pass, that while they muned together, and reasoned, Jesus himself drew near,

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Tuesday in Easter-week.

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and went with them. But their eyes were holden, that the should not know him. And he faid unto them, What man ner of communications are these that ye have one to another as ye walk, and are fad? And one of them whose name was Cleopas, answering, faid unto him, Art thou only a float ger in Jerusalem, and hast not known the things which a come to pass there in these days? and he said unto then What things? and they faid unto him, Concerning Jefus of Ne zareth, which was a prophet mighty in deed and word, in this f fore God and all the people: And how the chief priefts, at our rulers delivered him to be condemned to death, and have of the crucified him. But we trufted that it had been he which flow fulfille have redeemed Ifrael: and befide all this, to day is the this no call day fince these things were done. Yea, and certain wome be la also of our company made us astonished, which were early of him the fepulchre; and when they found not his body, they came a fepul faying, that they had also feen a vision of angels, which is that he was alive. And certain of them which were with a like to went to the sepulchre, and found it even so as the women he weden faid; but him they faw not. Then he faid unto them, O fool was me and flow of heart to believe all that the prophets have spokes to us to ought not Christ to have suffered these things, and to entering it in a to his glory? And beginning at Moses, and all the prophet day ha he expounded unto them in all the Scriptures the things a cerning himself. And they drew nigh unto the village, while he flic they went; and he made as though he would have gone in Where ther: but they constrained him, faying, Abide with us; for it towards evening, and the day is far fpent. And he went in tarry with them. And it came to pass as he sat at meat wi them, he took bread, and bleffed it, and brake, and gave them. And their eyes were opened, and they knew him; he vanished out of their fight. And they said one to another Did not our heart burn within us, while he talked with us the way, and while he opened to us the Scriptures? And rose up the same hour, and returned to Jerusalem, and som the eleven gathered together, and them that were with the faying, The Lord is risen indeed, and hath appeared to Simo And they told what things were done in the way, and how was known of them in breaking of bread.

> Tuesday in Easter-week. The Collect.

Lmighty God, who through thy only-begotten Son Jel Christ hast overcome death, and opened unto us gate of everlasting life; We humbly befeech thee, that as Tuesday in Easter-week.

thy pecial grace preventing us, thou dost put into our minds good defires, fo by thy continual help we may bring the fame to good effect, through Jefus Chrift our Lord; who liveth and name reigneth with thee and the Holy Ghost, ever one God, world ftran without end. Amen.

For the Epiftle. Acts 13. 26.

then N JEN and brethren, children of the stock of Abraham, and of M Whosoever among you, feareth God, to you is the word of d, w this falvation fent. For they that dwell at Jerusalem, and s, at their rulers, because they knew him not, nor yet the voices d has of the prophets which are ready every fabbath-day, they have show subled them in condemning him: And though they found e the no cause of death in him, yet defired they Pilate that he should wome be fain. And when they had fulfilled all that was written early? of him, they took him down from the tree, and laid him in y cant a coulchre. But God raised him from the dead : and he was ch is feedmany days of them which came up with him from Ga-with a like to Jerusalem, who are his witnesses unto the people. And menh we declare unto you glad tidings, how that the promife which O fool was made unto the fathers, God hath fulfilled the same unenter it is also written in the second psalm, Thou art my Son, this prophe day have I begotten thee. And as concerning that he raised mgs can have I begotten thee. And as concerning that he raned mgs can him up from the dead, now no more to return to corruption, to white he faid on this wife, I will give you the fure mercies of David, gone in Wherefore he faith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had went in a grad his own generation by the will of God, fell on sleep, and meat will laid unto his fathers, and saw corruption: but he whom d gave God raised again, saw no corruption. Be it known unto him; a continuous the mean and brethren, that through this man is a not the correspondent to the same had unto you the sorgiveness of sine; and by him all o another than the unto you the forgiveness of sins: and by him all with us believe are justified from all things, from which ye could and four come upon you which is spoken of in the prophets; Bewith the way of description and perish: for I work a ye despisers, and wonder, and perish: for I work a in your days, a work which ye shall in no wise bewith the to Simo and how though a man declare it unto you.

The Gofpel. S. Luke 24.36.

US himself stood in the midst of them, and saith unto dem, Peace be unto you. But they were terrified and afed, and supposed that they had seen a spirit. And he said them, why are ye troubled, and why do thoughts arise ur hearts? Behold my hands and my feet, that it is I my-

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The first Sunday after Easter.

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felf: handle me, and see; for a spirit hath not flesh and how as ye fee me have. And when he had thus spoken he fin ed them his hands and his feet. And while they yet belief not for joy, and wondered, he faid unto them, Have here any meat? and they gave him a piece of a broiled if and of an honey-comb. And he took it, and did eat he them. And he said unto them, These are the words whit fpake unto you, while I was yet with you, that all this must be fulfilled which were written in the law of Moses, in the prophets, and in the pfalms concerning me. Thenor ed he their understanding, that they might understand Scriptures; and faid unto them, Thus it is written, and it behaved Christ to suffer, and to rise from the dead the day; and that repentance and remission of fins should preached in his Name among all nations, beginning at falem. And ye are witnesses of these things.

The first Sunday after Easter. The Collect.

A Lmighty Father, who hast given thine only Son to dit our fins, and to rise again for our justification; Gram to put away the leaven of malice and wickedness, that may alway serve thee in pureness of living and truth, thus the merits of the same thy Son Jesus Christ our Lord. Annual contracts of the same thy Son Jesus Christ our Lord.

The Epifile. 1 S. John 5. 4.

X7Hatfoever is born of God, overcometh the world; this is the victory that overcometh the world, even faith. Who is he that overcometh the world, but he that lieveth that Jesus is the Son of God? This is he that can water and blood, even Jesus Christ; not by water only by water and blood: and it is the spirit that beareth will because the spirit is truth. For there are three that bear to in heaven, the Father, the Word and the Holy Ghoft: and three are one. And there are three that bear witness in a the spirit, and the water, and the blood: and these threes in one. If we receive the witness of men, the witness of is greater: for this is the witness of God which he hath tell of his Son. He that believeth on the Son of God hath the ness in himself: he that believeth not God, hath made in lyar, because he believeth not the record that God gall his Son. And this is the record that God hath given eternal life; and this life is in his Son. He that hath the hath life; and he that hath not the Son, hath not life.

The Second Sunday after Easter.

The Gofpel. S. John 20. 19.

HE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so aid, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sant me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Shost: Whose soever sins ye remit, they are remitted unto them; and whose-soever sins ye retain, they are retained.

The Second Sunday after Easter. The Collect.

Lmighty God, who hast given thine only Son to be unto us both a facrifice for sin, and also an ensample of godly life; Give us grace, that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. Amen.

The Epiftle. I S. Pet. 2. 10.

HIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is when ye be buffeted for your fauks, ye shall take it parently? But if when ye do well, and suffer for it, ye take it parently; this is acceptable with God. For even hereunto ye called: because Christ also suffered for us, leaving an example, that ye should follow his steps: who did no neither was guile found in his mouth: who, when he reviled, reviled not again; when he suffered, he threatnot; but committed himself to him that judgeth righterly: who his own self bare our fins in his own body on tree; that we being dead to fin, should live unto righterles; by whose stripes ye were healed. For ye were as p going astray; but are now returned unto the Shepherd Bishop of your souls.

The Gospel S. John 10. 11.

SUS faid, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, not the shepherd, whose own the sheep are not, seeth the coming, and leaveth the sheep, and sheeth; and the wolf neth them, and scattereth the sheep. The hireling sheeth, use he is an hireling, and careth not for the sheep. I am

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The third Sunday after Easter.

the good shepherd, and know my sheep, and am knowns mine. As the Father knoweth me, even so know I the Father and I lay down my life for the sheep. And other sheep I has which are not of this fold; them also I must bring, and the shall hear my voice; and there shall be one fold and one she herd.

The third Sunday after Easter. The Collest.

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A Lmighty God, who shewest to them that be in errors light of thy truth, to the intent that they may return the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's Religion, that they muture them those things that are contrary to their profession, a follow all such things as are agreeable to the same, throw our Lord Jesus Christ. Amen.

The Epiftle. I S. Pet. 2. II.

Dearly beloved, I befeech you as strangers and pilgrims, a stain from fleshly lusts, which war against the soul; he ing your conversation honest among the Gentiles; that who as they speak against you as evil doers, they may by your go works, which they shall behold, glorify God in the day visitation. Submit yourselves to every ordinance of man the Lord's sake: whether it be to the king, as suprementante governors, as unto them that are sent by him for punishment of evil-doers, and for the praise of them that well. For so is the will of God that with well-doing ye may put to silence the ignorance of soolish men: as free, and a using your liberty for a cloke of maliciousness: but as servants of God. Honour all men; love the brotherhood fear God; honour the king.

The Gospel. S. John 16. 16.

JESUS faid to his disciples, A little while and ye shall see me; and again, a little while and ye shall see me; and again, a little while and ye shall see me; mong themselves, What is this that he saith unto us, little while and ye shall not see me; and again a little what and ye shall see me; and, Because I go to the Father? It said therefore, What is this that he saith, A little while? cannot tell what he saith. Now Jesus knew that they we desirous to ask him, and said unto them, Do ye enquire mong yourselves of that I said, A little while and ye shall see me; and again, a little while and ye shall see me; It would said unto you, That ye shall weep and lame

The fourth Sunday after Easter.

but the world shall rejoice: and ye shall be forrowful, but Father your forrow shall be turned into joy. A woman when she I have it is travail hath forrow, because her hour is come: but as nd in foon as she is delivered of the child, she remembereth no more ne has the anguish, for joy that a man is born into the world. And re now therefore have forrow: but I will fee you again, and your heart shall rejoice, and your joy no man taketh from you.

The fourth Sunday after Easter. The Collect.

Almighty God, Who alone canst order the unruly wills and iffections of finful men; Grant unto thy people, that they may love the thing which thou commandest, and defire hat which thou dost promise: that so among the fundry and unifold changes of the world, our hearts may furely there fixed, where true joys are to be found, through Jesus Chaft our Lord, Amen.

The Epifile. S. James 1. 17.

Very good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no bleness, neither shadow of turning. Of his own will bethe us with the word of truth, that we should be a kind first fruits of his creatures. Wherefore, my beloved brelet every man be swift to hear, flow to speak, flow to fah: for the wrath of man worketh not the righteousness. God. Wherefore lay apart all filthiness and superfluity of sughtiness, and receive with meekness the ingrafted word, high is able to fave your fouls.

The Gospel. S. John 16. 5.

ESUS faid unto his disciples, Now I go my way to him that ent me; and none of you asketh me, Whither goest thou? because I have said these things unto you; forrow hath your heart. Nevertheless, I tell you the truth ; it is expefor you that I go away: for if I go not away, the Comwill not come unto you; but if I depart, I will fend him you. And when he is come, he will reprove the world in, and of righteousness, and of judgement: Of sin, bethey believe not on me; of righteousness, because I go Father, and ye fee me no more; of judgement, bethe prince of this world is judged. I have yet many s to say unto you, but ye cannot bear them now. Howwhen he, the Spirit of truth is come, he will guide you ill truth: for he shall not speak of himself; but whatso-

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ever he shall hear, that shall he speak: and he will shew things to come. He shall glorify me: for he shall receive mine, and shall shew it unto you. All things that the Fath hath are mine: therefore faid I, that he shall take of min and shall shew it unto you.

The fifth Sunday after Easter. The Collett.

O Lord, from whom all good things do come; Granting thy humble fervants, that by thy holy inspiration went think those things that be good, and by thy merciful guid may perform the fame, through our Lord Jefus Christ. Am

The Epifile. S. James 1. 22.

B E ye doers of the word, and not hearers only, detent your own felves. For if any be a hearer of the word, not a doer, he is like unto a man beholding his natural in a glass: for he beholdeth himself, and goeth his way, a straightway forgetteth what manner of man he was. whoso looketh into the perfect law of liberty, and continue therein; he being not a forgetful hearer, but a doer of work, this man shall be bleffed in his deed. If any man mong you feem to be religious, and bridleth not his tony but deceiveth his own heart, this man's religion is vain. religion, and undefiled before God and the Father, is this, wifit the fatherless and widows in their affliction, and to himself unspotted from the world.

The Gospel. S. John 16. 23.

TErily verily I say unto you, Whatsoever ye shall ask Father in my name, he will give it you. Hitherto !! ye asked nothing in my name: Ask, and ye shall receive, your joy may be full. Thefe things have I spoken unto! in proverbs: the time cometh when I shall no more for unto you in proverbs, but I shall shew you plainly of Father. At that day ye shall ask in my Name: and I say! unto you, That I will pray the Father for you: for the Fath prob himself loveth you, because ye have loved me, and M believed that I came out from God. I came forth from Father, and am come into the world : again I leave world, and go to the Father. His disciples said unto him, now speakest thou plainly, and speakest no proverb: Now! we fure that thou knowest all things, and needest not that? man should ask thee: by this we believe that thou can forth from God. Jesus answered them, Do ye now belief Behold, the hour cometh, yea, is now come, that ye shall featin

The Ascension-day.

featured every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation? but be of good theer, I have overcome the world.

The Collett.

RANT, we befeech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jefus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

For the Epiftle. Acts 1. 1.

HE former treatife have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which was taken up, after that he through the Holy Ghost had commandments unto the Apostles whom he had chosen ; whom also he shewed himself alive after his passion by my infallible proofs, being feen of them forty days, and king of the things pertaining to the kingdom of God: being affembled together with them, commanded them It they should not depart from Jerusalem, but wait for the conife of the Father, which, faith he, ye have heard of me. ohn truly baptized with water; but ye shall be baptized the Holy Ghost not many days hence. When they therehe were come together, they asked of him, faying, Lord, wilt at this time restore again the kingdom to Israel? And he unto them, It is not for you to know the times or the feawhich the Father hath put in his own power: but ye Preceive power, after that the Holy Ghost is come upon and ye shall be witnesses unto me, both in Jerusalem, all Judea, and in Samaria, and unto the uttermost part earth. And when he had spoken these things, while beheld, he was taken up, and a cloud received him out ir fight. And while they looked stedfastly toward heas he went up, behold, two men stood by them in white el; which also said, Ye men of Galilee, why stand ye y up into heaven? This fame Jefus which is taken up you into heaven, shall so come in like manner as ye have im go into heaven.

The Gofpel. S. Mark 16. 14.

US appeared unto the eleven, as they fat at meat, and upaided them with their unbelief and hardness of heart, be-

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Sunday after Ascension-day.

cause they believed not them which had seen him after was risen. And he said unto them, Go ye into all the was and preach the Gospel to every creature: He that believe his baptized, shall be saved; but he that believe hnot, shall damned. And these signs shall follow them that believe my Name shall they cast out devils; they shall speake new tongues; they shall take up serpents; and if they sany deadly thing, it shall not hurt them; they shall lay an on the sick, and they shall recover. So then after the lay had spoken unto them, he was received up into heaven, and on the right hand of God. And they went forth and pread every where, the Lord working with them, and consirmings word with signs following.

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Sunday after Ascension-day. The Collect.

God the King of glory, who hast exalted thine only Jesus Christ with great triumph unto thy kingdom heaven; We beseech thee leave us not comfortless; but to us thine Holy Ghost to comfort us, and exalt us unto same place whither our Saviour Christ is gone before; liveth and reigneth with thee and the Holy Ghost, one world without end. Amen.

The Epistle. IS. Pet. 4. 7.

THE end of all things is at hand; be ye therefore it and watch unto prayer. And above all things have vent charity among yourselves; for charity shall cover multitude of sins. Use hospitality one to another with grudging. As every man hath received the gift, even so ster the same one to another as good stewards of the man grace of God: if any man speak, let him speak as the ord of God: if any man minister, let him do it as of the sh which God giveth; that God in all things may be glow through Jesus Christ; to whom be praise and dominion ever and ever. Amen,

W HEN the Comforter is come, whom I will fend you from the Father, even the Spirit of truth, which ceedeth from the Father, he shall testify of me. And ye shall bear witness, because ye have been with me from heginning. These things have I spoken unto you, the should not be offended. They shall put you out of the gogues: yea the time cometh, that whosoever killeth will think that he doeth God service. And these things

WHIT-SUNDAY.

they do unto you, because they have not known the Father, nor me: but these things have I told you, that when the time shall come, ye may remember that I told you of them.

WHIT-SUNDAY.

The Collett.

OD, who as at this time, didit teach the hearts of thy faithful people, by the fending to them the light of thy holy Spirit; Grant us by the fame Spirit to have a right udgement in all things, and evermore to rejoice in his holy confort, through the merits of Christ Jesus our Saviour, who such and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

For the Epiftle. Acts 2. 1.

THEN the day of Pentecost was fully come, they were all with one accord in one place: And suddenly there ame a found from heaven, as of a rushing mighty wind, it filled all the house where they were sitting. And there peared unto them cloven tongues like as of fire, and it fat on each of them: and they were all filled with the Holy boft, and began to speak with other tongues, as the Spirit them utterance. And there were dwelling at Jerusalem ws, devout men, out of every nation under heaven. Now en this was noised abroad, the multitude came together, were confounded, because that every man heard them ak in his own language. And they were all amazed, and welled, faying one to another, Behold, are not all thefe th speak Galileans? And how hear we every man in our tongue wherein we were born? Parthians, and Medes, Elamites, and the dwellers in Mesopotamia, and in Judea, Cappadocia, in Pontus and Afia, Phrygia and Pamphylia. gypt, and in the parts of Libya about Cyrene, and strangof Rome, Jews and profelytes, Cretes and Arabians; to hear them speak in our tongues the wonderful works God.

The Gospel. S. John 14. 15.

SUS faid unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall you another Comforter that he may abide with you ever; even the Spirit of truth, whom the world cannot ive, because it seeth him not, neither knoweth him; but now him; for he dwe leth with you, and shall be in you. Il not leave you comfortless; I will come to you. Yet the while, and the world seeth me no more; but ye see because I live, ye shall live also. At that day ye shall

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Monday in Whit-fun Week.

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know that I am in my Father, and ye in me, and I in the F He that hath my commandments, and keepeth them, he is that loveth me: and he that loveth me shall be loved my Father, and I will love him, and will manifest myself him. Judas faith unto him, (not Iscariot) Lord, how is it it thou wilt manifest thyself unto us, and not unto the work Jesus answered and said unto him, If a man love me, her keep my words: and my Father will love him, and wer come unto him, and make our abode with him. Het loveth me not, keepeth not my fayings: and the word wi ye hear, is not mine, but the Father's which fent me. The things have I spoken unto you, being yet present with But the Comforter, which is the Holy Ghost, whom the ther will fend in my Name, he shall teach you all things, bring all things to your remembrance, whattoever I h faid unto you. Peace I leave with you, my peace I gives to you: not as the world giveth, give I unto you. Lett your heart be troubled, neither let it be afraid. Ye have he how I faid unto you, I go away, and come again unto you If ye loved me, ye would rejoice, because I said I got the Father: for my Father is greater than I. And not the have told you before it come to pass, that when it is com pass ye might believe. Hereafter I will not talk much you: for the prince of this world cometh, and hath not in me. But that the world may know that I love the Fall and as the Father gave me commandment, even fo I do.

Monday in Whit-fun queek. The Collect.

OD, who as at this time, didft teach the hearts of Gaithful people, by the fending to them the light of Holy Spirit; Grant us by the fame Spirit to have and judgement in all things, and evermore to rejoice in hish comfort, through the merits of Christ Jesus our Saviour, liveth and reigneth with thee in the unity of the same Sp one God, world without end. Amen.

For the Epiftle. Acts 10.34. HEN Peter opened his mouth and faid, Of a truth! ceive that God is no respecter of persons; but in nation he that feareth him, and worketh righteousness, is cepted with him. The word which God fent unto the ren of Israel, preaching peace by Jesus Christ. (he is Los all;) that word, I fay, ye know, which was published throu out all Judea, and began from Galilee, after the Baptism's John preached; how God anointed Jesus of Nazareth

Tuesday in Whitsun-week.

Holy Ghost and with power; who went about doing god, and healing all that were oppressed of the devil: for was with him. And we are witnesses of all things which edid both in the land of the Jews and in Jerusalem: whom ley flew and hanged on a tree: Him God raifed up the third , and shewed him openly; not to all the people, but unto messes chosen before of God; even to us, who did eat and ink with him after he rose from the dead. And he comanded us to preach unto the people, and to testify that it he which was ordained of God to be the judge of quick dead. To him give all the prophets witness, that through Name whofoever believeth in him shall receive remission ins. While Peter yet spake these words, the Holy Ghost on all them which heard the word. And they of the cirmission which believed were astonished, as many as came th Peter, because that on the Gentiles also was poured out ift of the Holy Ghost. For they heard them speak with dues, and magnify God. Then answered Peter, Can any forbid water, that these should not be baptized, who received the Holy Ghost as well as we? and he comand them to be baptized in the Name of the Lord. Then they him to tarry certain days.

The Gospel. S. John 3. 16.

at whosoever believeth in him should not perish, but everlasting life. For God sent not his Son into the world condemn the world, but that the world through him might laved. He that believeth on him, is not condemned; but that believeth not, is condemned already; because he hath believed in the Name of the only-begotten Son of God. this is the condemnation, That light is come into the land men loved darkness rather than light, because their were evil For every one that doeth evil hateth the heither cometh to the light, less this deeds should be reced. But he that doeth truth cometh to the light, that deeds may be made manifest, that they are wrought in

Tuesday in Whitsun-week.
The Collect.

who as at this time, didit teach the hearts of thy hour people, by the fending to them the light of thy pirit; Grant us by the same Spirit to have a right ant in all things, and evermore to rejoice in his holy

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TRINITY-SUNDAY.

comfort, through the merits of Christ Jesus our Saviour; liveth and reigneth with thee in the unity of the same sa one God, world without end. Amen.

For the Epiftle. Acts 8. 14.

WHEN the Apostles, who were at Jerusalem, heards Samaria had received the word of God, they sent them Peter and John; who when they were come do prayed for them that they might receive the Holy Ghost, as yet he was fallen upon none of them; only they were tized in the Name of the Lord Jesus. Then laid they hands on them, and they received the Holy Ghost.

The Gospel. S. John 10. 1.

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Trily verily I fay unto you, he that entereth noth door into the sheep-fold, but climbeth up some way, the same is a thief and a robber. But he that ent in by the door, is the shepherd of the sheep: to him thep openeth; and the sheep hear his voice; and he called own sheep by name, and leadeth them out. And wh putteth forth his own sheep, he goeth before them, and Theep follow him; for they know his voice: and a fin will they not follow; but will flee from him; for they not the voice of strangers. This parable spake Jesus them: but they understood not what things they were he spake unto them. Then said Jesus unto them again rily verily I fay unto you, I am the door of the sheep; ever came before me are thieves and robbers; but the did not hear them. I am the door; by me if any man in, he shall be saved, and shall go in and out, and for ture. The thief cometh not but for to fteal, and to li to destroy: I am come that they might have life, and they might have it more abundantly.

TRINITY-SUNDAY.

The Collect.

A Lmighty and everlasting God, who hast given we tay for the fervants grace, by the confession of a true say acknowledge the glory of the eternal Trinity, and a power of the Divine Majesty to worship the Unity; seech thee, that thou wouldest keep us stedsast in this and evermore defend us from all adversities; who is reignest, one God, world without end. Amen.

For the Epistle. Rev. 4. 1.

A FTER this I looked, and behold, a door was of heaven: and the first voice which I heard, was as of a trumpet talking with me; which said, Come of a trumpet talking with me;

I I will shew thee things which must be hereafter. And mediately I was in the Spirit; and behold, a throne was fet heaven, and one fat on the throne; and he that fat, was to k upon like a jasper and a sardine stone; and there was a abow round about the throne, in fight like unto an emerald. d round about the throne where four and twenty feats; and on the feats I faw four and twenty elders fitting, clothed white raiment; and they had on their heads crowns of d. And out of the throne proceeded lightnings, and thunings, and voices. And there were seven lamps of fire burnbefore the throne, which are the seven spirits of God. ad before the throne there was a fea of glass, like unto ystal. And in the midst of the throne, and round about throne, were four beafts full of eyes before and behind : and first beast was like a lion, and the second beast like a , and the third beaft had a face as a man, and the fourth It was like a flying eagle. And the four beafts had each of m fix wings about him; and they were full of eyes within; they rest not day and night, saying, Holy, holy, holy rd God Almighty, who was, and is, and is to come. And en those beasts give glory and honour and thanks to him t fat on the throne, who liveth for ever and ever, the four twenty elders fall down before him that fat on the throne. worship him that liveth for ever and ever; and cast their was before the throne, faying, Thou art worthy, O Lord, receive glory and honour and power; for thou haft created things, and for thy pleafure they are and were created. The Gospel. S. John 3. 1.

HERE was a man of the Pharifees named Nicodemus, a ruler of the Jews: the same came to Jefus by night; faid unto him, Rabbi, we know that thou art a teacher ne from God: for no man can do these miracles, that thou ft, except God be with him. Jesus answered and faid unhim, Verily verily I say unto thee, Except a man be born in, he cannot fee the kingdom of God. Nicodemus faith o him, How can a man be born when he is old? can enter the fecond time into his mother's womb, and be born? as answered, Verily verily I say unto thee, Except a man born of water and of the Spirit, he cannot enter into the gdom of God: That which is born of the flesh is flesh; that which is born of the Spirit, is spirit. Marvel not I faid unto thee, Ye must be born again: the wind blowwhere it listeth, and thou hearest the found thereof, but It not tell whence it cometh, and whither it goeth; fo very one that is born of the Spirit, Nicodemus answered

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The first Sunday after Trinity.

and faid unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and known not these things? Verily verily I say unto thee, We speak the we do know, and testify that we have seen; and ye reconstruction our witness. If I have told you earthly things, and yet lieve not; how shall ye believe if I tell you of heavenly things. And no man hath ascended up to heaven, but he that can down from heaven, even the Son of man, which is in he wen. And as Moses listed up the serpent in the wildense even so must the Son of man be listed up: that whosen believeth in him, should not perish, but have eternal life.

The first Sunday after Trinity. The Collect.

OGOD, the strength of all them that put their trust thee, mercifully accept our prayers: and because through the weakness of our mortal nature we can do no good the without thee, grant us the help of thy grace, that in keeps thy commandments we may please thee both in will a deed, through Jesus Christ our Lord. Amen.

The Epistle. 1 S. John 4. 7.

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P Eloved, let us love one another: for love is of God, D every one that loveth, is born of God, and knoweth 6 He that loveth not, knoweth not God: for God is love. this was manifested the love of God towards us, because God fent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, that he loved us, and fent his Son to be the propitiation our fins. Beloved, if God fo loved us, we ought also to loved another. No man hath feen God at any time. If we loved another, God dwelleth in us, and his love is perfected in Hereby know we that we dwell in him, and he in us, beca he hath given us of his Spirit. And we have feen and do flify, that the Father fent the Son to be the Saviour of world. Whosoever shall confess that Jesus is the fon of G God dwelleth in him, and he in God. And we have kno and believed the love that God hath to us. God is love; he that dwelleth in love, dwelleth in God, and God in h Herein is our love made perfect, that we may have bold in the day of judgement; because as he is, so are we int world. There is no fear in love; but perfect love caffeth fear; because fear hath torment: he that feareth is not me perfect in love. We love him, because he first loved us. man fay, I love God, and hateth his brother, he is a lyar! he that loveth not his brother whom he hath feen, how

The second Sunday after Trinity.

love God whom he hath not feen? And this commandent have we from him, That he who loveth God, love his other also.

The Gospel. S Luke 16. 19.

HERE was a certain rich man who was clothed in purple and fine linen, and fared sumptuously every day. And e was a certain beggar named Lazarus, who was laid at gate full of fores, and defiring to be fed with the crumbs ch fell from the rich man's table: moreover the dogs me and licked his fores. And it came to pass that the begdied, and was carried by the angels into Abraham's bon: the rich man also died, and was buried: and in hell he up his eyes, being in torments, and feeth Abraham afar off, Lazarus in his bosom: and he cried and faid, Father aliam, have mercy on me, and fend Lazarus that he may the tip of his finger in water, and cool my tongue; for I tormented in this flame. But Abraham faid, Son, remem that thou in thy life time received thy good things, and wife Lazarus evil things, but now he is comforted, and art tormented. And besides all this, between us and you e is a great gulf fixed: fo that they who would pass from te to you, cannot; neither can they pass to us that would e from thence Then he said, I pray thee therefore, father, thou wouldest fend him to my father's house: for I have brethren; that he may testify unto them, lest they also e into this place of torment. Abraham faith unto him, y have Moses and the prophets; let them hear them. And aid, Nay, father Abraham; but if one went unto them the dead, they will repent. And he said unto him, If hear not Moses and the prophets, neither will they be laded though one rose from the dead.

The fecond Sunday after Trinity.

LORD, who never failest to help and govern them whom thou dost bring up in thy stedsast fear and love; Pus, we befeech thee, under the protection of thy good idence, and make us to have a perpetual fear and love of loly Name, through Jesus Christ our Lord. Amen.

The Epifile. 1 S. John 3. 13.

Arvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love rethren. He that loveth not his brother, abideth in death. soever hateth his brother, is a murderer: and ye know

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The third Sunday after Trinity.

that no murderer hath eternal life abiding in him. Hereby per ceive we the love of God, because he laid down his life h us: and we ought to lay down our lives for the brethren, h whoso hath this world's good, and seeth his brother have need and shutteth up his bowels of compassion from him; ho dwelleth the love of God in him? My little children, let not love in word, neither in tongue; but in deed, and in trul And hereby we know that we are of the truth, and shall s fure our hearts before him: for if our heart condemn God is greater than our heart, and knoweth all things. loved, if our heart condemn us not, then have we confiden towards God: And whatfoever we ask, we receive of in because we keep his commandments, and do those thingst are pleafing in his fight. And this is his commandment, I we should believe on the Name of his Son Jesus Christ, a love one another, as he gave us commandment. And he keepeth his commandments dwelleth in him, and he in his and hereby we know that he abideth in us, by the sp which he hath given us.

The Gofpel. S. Luke 14. 16.

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Certain man made a great supper, and bade many; A fent his fervant at supper-time to fay to them that w bidden, Come, for all things are now ready. And they all w one consent began to make excuse : The first faid unto him have bought a piece of ground, and I must needs go and it; I pray thee have me excused: And another said, I'm bought five yoke of oxen, and I go to prove them; I thee have me excused: And another said, I have married wife, and therefore I cannot come. So that fervant came! shewed his lord these things. Then the master of the hou being angry, faid to his fervant, Go out quickly into the lin and lanes of the city, and bring in hither the poor, and maimed, and the halt, and the blind. And the fervant Lord, it is done as thou haft commanded, and yet their room. And the lord faid unto the fervant, Go out into highways and hedges, and compel them to come in, that house may be filled: For I say unto you, that none of the men which were bidden shall taste of my supper.

The third Sunday after Trinity. The Collect.

O LORD, we befeech thee mercifully to hear us; and g that we, to whom thou hast given an hearty desire pray, may by thy mighty aid be defended and comforted dangers and adversities, through Jesus Christ our Lord. A

The fourth Sunday after Trinity.

The Epiftle. I S. Pet. 5. 5.

Lof you be subject one to another, and be clothed with humility; for God resistes the proud, and giveth grace humble. Humble yourselves therefore under the mighad of God, that he may exalt you in due time; casting our care upon him; for he careth for you. Be sober, be vit: because your adversary the devil, as a roaring lion, eth about seeking whom he may devour: whom resist ast in the faith; knowing that the same afflictions are acplished in your brethren that are in the world. But the of all grace, who hath called us unto his eternal glory by I Jesus, after that ye have suffered a while, make you of, stablish, strengthen, settle you: To him be glory and inion for eyer and ever, Amen.

The Gospel, S. Luke 15. T.

HEN drew near unto him all the Publicans and finners for to hear him. And the Pharisees and scribes murmured, g, This man receiveth finners, and eateth with them. And ake this parable unto them, faying, What man of you havan hundred sheep, if he lose one of them, doth not leave linety and nine in the wilderness, and go after that which ft until he find it? And when he hath found it, he layeth his shoulders rejoicing: and when he cometh home, alleth together his friends and neighbours, faying unto , Rejoice with me, for I have found my sheep which was I fay unto you, that likewise joy shall be in heaven over finner that repenteth, more than over ninety and nine persons which need no repentance. Either what woman ng ten pieces of filver, if she lose one piece, doth not a candle, and fweep the house, and seek diligently till and it? And when the hath found it, the calleth her friends her neighbours together, faying, Rejoice with me; for I found the piece which I had loft. Likewise I say unto There is joy in the presence of the angels of God over one er that repenteth.

The fourth Sunday after Trinity.

The Collect.

God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and tiply upon us thy mercy, that thou being our ruler and e, we may so pass through things temporal, that we finalle not the things eternal: Grant this, O heavenly Father, lesus Christ's sake our Lord. Amen.

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The fifth Sunday after Trinity.

The Epistle. Rom. 8. 18.

I Reckon that the sufferings of this present time are not work thy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waited for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reasoned him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travelleth in pain together until now: And not only they, but ourselves also which have the first-fruits of the Spirit, even we outselve groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

The Gospel. S. Luke 6. 36.

BE ye therefore merciful, as your Father also is merciful, Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven! give, and it shall be given unto you; good measure, presid down, and shaken together, and running over shall men git into your bosom. For with the same measure that ye met withal, it shall be measured to you again. And he spakes parable unto them, Can the blind lead the blind? shall the not both fall into the ditch? The disciple is not above in master: but every one that is perfect shall be as his master And why beholdest thou the mote that is in thy brother eye, but perceivest not the beam that is in thine own eye Either how canst thou say to thy brother, Brother, let me pul out the mote that is in thine eye, when thou thyfelf behold est not the beam that is in thine own eye? Thou hypocrit cast out first the beam out of thine own eye, and then said thou see clearly to pull out the mote that is in thy brother eye.

The fifth Sunday after Trinity.

The Collect.

GRANT, O Lord, we befeech thee, that the course of the world may be so peaceably ordered by thy governance that thy Church may joyfully serve thee in all godly quietness through Jesus Christ our Lord. Amen.

The Epifile. 1 S. Pet. 3. 8.

B E ye all of one mind, having compassion one of another love as brethren, be pitiful, be courteous: not rendered evil for evil, or railing for railing; but contrariwise, blessing known

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arts ings n de The fixth Sunday after Trinity.

knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him restrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good: let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness sake, happy are ye; and be not assaid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

The Gospel. S. Luke 5. 1.

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T came to pass, that as the people pressed upon him to hear the Word of God, he stood by the lake of Gennesaret, and aw two ships standing by the lake; but the fishermen were one out of them, and were washing their nets. And he enered into one of the ships, which was Simon's, and prayed im that he would thrust out a little from the land: and he sat own, and taught the people out of the ship. Now when he ad left speaking, he faid unto Simon, Launch out into the tep, and let down your nets for a draught. And Simon anvering, faid unto him, Master, we have toiled all the night, nd have taken nothing: nevertheless, at thy word I will let own the net. And when they had this done, they inclosed great multitude of fishes, and their net brake. And they eckened unto their partners, which were in the other ship, hat they should come and help them. And they came and fild both the ships, so that they began to fink. When Simon eter saw it, he fell down at Jesus' knees, saying, Depart from le, for I am a finful man, O Lord. For he was aftonished, nd all that were with him, at the draught of the fishes which ey had taken: and fo was also James and John the sons of ebedee, who were partners with Simon. And Jesus said unto mon, Fear not; from henceforth thou shalt catch men. And hen they had brought their ships to land, they for sook all, d followed him.

The fixth Sunday after Trinity.

The Collett.

God, who hast prepared for them that love thee, such good things as pass man's understanding: Pour into our arts such love toward thee, that we loving thee above all ings, may obtain thy promises, which exceed all that we a desire, through Jesus Christ our Lord. Amen,

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The seventh Sunday after Trinity. The Epifile. Rom. 6. 3.

K NOW ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Chrift was raifed up from the dead by the glory of the Father, even fo we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of fin might be destroyed, that henceforth we should not ferve fin. For he that is dead is freed from fin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more: death hath no more dominion over him. For in that he died, he died unto fin once: but in that he liveth, he liveth unto God. Like wife reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.

The Gospel. S. Matth. 5. 20.

TESUS faid unto his disciples, Except your righteousness full exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was faid by them of old time, Thou shalt not kills and whosoever shall kill, shall be in danger of the judgement But I fay unto you, that whofoever is angry with his brother without a cause, shall be in danger of the judgement; and who foever shall fay to his brother, Raca, shall be in danger of the council: but who foever shall fay, Thou fool, shall be in danger of hell-fire. Therefore, if thou bring thy gift to the alta, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy was first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles the art in the way with him: left at any time the adverfary delived thee to the judge, and the judge deliver thee to the office, and thou be cast into prison. Verily I say unto thee, The shalt by no means come out thenc, till thou hast paid the uttermost farthing.

The Seventh Sunday ofter Trinity. The Collect.

ORD of all power and might, who art the author and gird of all good things; Graft in our hearts the love of the Name, increase in us true religion, nourish us with all goodness and of thy great mercy keep us in the fame, through Jelu Christ our Lord, Amen,

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The eighth Sunday after Trinity.

The Epistle. Rom. 6. 19.

Speak after the manner of men, because of the infirmity of your flesh : for as ye have yielded your members fervants to uncleanness, and to iniquity, unto iniquity; even so now yield your members fervants to righteousness, unto holiness. For when ye were the fervants of fin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from fin, and become fervants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of fin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

The Gospel. S. Mark 8. 1.

N those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith into them, I have compassion on the multitude because they have now been with me three days, and have nothing to eat : ind if I fend them away fasting to their own houses, they will hint by the way; for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, low many loaves have ye? And they faid, Seven. And he commanded the people to fit down on the ground: and he bok the feven loaves, and gave thanks, and brake, and gave his disciples to set before them; and they did set them bebre the people. And they had a few small fishes: and he blefed, and commanded to fet them also before them. So they did at, and were filled: and they took up of the broken meat at was left seven baskets. And they that had eaten were out four thousand. And he fent them away.

The eighth Sunday after Trinity. The Collect.

God, whose never-failing providence ordereth all things both in heaven and earth; We humbly befeech thee to t away from us all hurtful things, and to give us those ngs which be profitable for us, through Jesus Christ our ord. Amen.

The Epistle. Rom. 8. 12.

Rethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if through the Spirit do mortify the deeds of the body, ye ll live. For as many as are led by the Spirit of God, they the fons of God. For ye have not received the Spirit of F 6

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The ninth Sunday after Trinity.

bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itell beareth witness with our Spirit that we are the children of God. And if children, then heirs; heirs of God, and jointheirs with Christ: if so be that we suffer with him, that we may be also glorified together.

The Gospel. S. Matth. 7. 15.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thittles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that faith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

The ninth Sunday after Trinity. The Collect.

CRANT to us, Lord, we befeech thee, the Spirit to think I and do always fuch things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jefus Christow Lord, Amen.

The Epiftle. 1 Cor. 10. 1.

BRethren, I would not that ye should be ignorant how that all our fathers were under the cloud: and all paffed through the sea; and were all baptized unto Moses in the cloud, andin the fea; and did all eat the same spiritual meat; and did all drink the same spiritual drink. For they drank of that spiritual rock that followed them: and that rock was Christ. But with many of them God was not well pleased: for they were over thrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as the also lusted. Neither be ye idolaters, as were some of them! as it is written, The people fat down to eat and to drink, and rose up to play. Neither let us commit fornication, as somed them committed, and fell in one day three and twenty thou fand. Neither let us tempt Christ, as some of them also tempted and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyed Now all these things happened unto them for ensamples : and they

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The tenth Sunday after Trinity.

they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he flandeth take heed left he fall. There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. S. Luke 16. 1.

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ESUS faid unto his disciples, There was a certain rich man who had a steward; and the same was accused unto him, that he had wasted his goods. And he called him, and said into him, how is it that I hear this of thee? Give an account of thy flewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig. beg I am ashamed. I am resolved what to do, that when lam putout of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him. and faid unto the first, How much owest thou unto my lord? and he said, an hundred measures of oil. And he said unto him, Take thy bill, and fit down quickly, and write fifty. Then he to another, And how much owest thou? And he said, In hundred measures of wheat. And he said unto him, Take by bill and write fourfcore. And the lord commended the wjult steward, because he had done wisely: for the children this world are in their generation wifer than the children. flight. And I fay unto you, Make to yourfelves friends of the mammon of unrighteousness; that when ye fail, they may recave you into everlasting habitations.

The tenth Sunday after Trinity. The Collect.

ET thy merciful ears, O Lord, be open to the prayers of thy humble fervants; and that they may obtain their petions, make them to ask such things as shall please thee, rough Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. 12. 1.

Oncerning spiritual gists, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unthese dumb idols, even as ye were led. Wherefore I give to understand that no man speaking by the Spirit of God leth Jesus accursed: and that no man can say that Jesus is Lord, but by the Holy Ghost. Now there are diversities of is, but the same Spirit, And there are differences of administrations.

The eleventh Sunday after Trinity:

nistrations, but the same Lord. And there are diversities of operations, but it is the same God who worketh all in all. But the manifestation of the Spirit is given to every man to prost withal. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge, by the same Spirit; to another, the gifts of healing, by the same Spirit; to another, the working of miracles; to another, prophecy; to another discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

The Gospel. S. Luke 19.41.

A ND when he was come near, he beheld the city, and wept over it; faying, If thou hadft known, even thou, at leaft in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon anothers because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying, unto them, It is written, My house is the house of prayer: but ye have made it a day of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity. The Collect.

O God, who declareft thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ out Lord. Amen.

The Epistle. 1 Cor. 15. 1.

BRethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein is stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For delivered unto you first of all that which I also received, how that Christ died for our fins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve. After that he was seen of above five humos

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The twelfth Sunday after Trinity.

dred brethren at once; of whom the greater part remain unto this present, but some are fallen asseep. After that he was seen of James; then of all the Apostles. And last of all he was seen of me also; as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and to ye believed.

The Gospel. S. Luke 18. 9.

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ESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two
men went up into the temple to pray; the one a Pharisee, and
the other a Publican. The Pharisee stood and prayed thus with
imself; God, I thank thee that I am not as other men are, extrioners, unjust, adulterers, or even as this Publican: I sast
twice in the week, I give tithes of all that I posses. And the
Publican standing afar off, would not lift up so much as his
eves unto heaven, but smote upon his breast, saying, God be
merciful to me a sinner. I tell you, this man went down to
his house justified rather than the other; for every one that
calteth himself shall be abased: and he that humbleth himals shall be exalted.

The twelfth Sunday after Trinity. The Collect.

Lmighty and everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than ther we defire or deserve; Pour down upon us the abuncace of thy mercy, forgiving us those things whereof our enscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation selfus Christ thy Son our Lord. Amen.

The Epistle. 2 Cor. 3. 4.

UCH trust have we through Christ to God-ward: not that we are sufficient of ourselves to think anything as of selves; but our sufficiency is of God, who also hath made us a ministers of the New Testament, not of the letter, but the spirit: for the letter killeth, but the spirit giveth life, tis the ministration of death, written and engraven in stones, so glorious, so that the children of Israel could not stedsaftly hold the sace of Moses, for the glory of his countenance, which

glory

The thirteenth Sunday after Trinity.

glory was to be done away; how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The Gofpel. S. Mark 7. 31.

JESUS departing from the coasts of Tyre and Sidon, came unto the fea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf and had an impediment in his speech: and they befeech him to puthis hand upon him. And he took him afide from the multitud, and put his fingers into his ears, and he spit, and touched his tongue. And looking up to heaven, he fighed, and faith unto him, Ephphatha, that is, Be opened. And straightway his east were opened, and the firing of his tongue was loofed, and it spake plain. And he charged them that they should tell in man: but the more he charged them, fo much the more a great deal they published it, and were beyond measure astonished faying, He hath done all things well: he maketh both the deaf to hear, and the dumb to fpeak.

The thirteenth Sunday after Trinity.

The Collect.

Lmighty and merciful God, of whose only gift it cometh A that thy faithful people do unto thee true and laudable fervice; Grant, we befeech thee, that we may fo faithfully fent thee in this life, that we fail not finally to attain thy heaven promifes, through the merits of Jesus Christ our Lord. Ames.

The Epiftle. Gal 3. 16.

O Abraham and his feed were the promifes made. He faith not, And to feeds, as of many; but as of one; And to thy feed, which is Christ. And this I fay, that the covenil that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot difannul, the it should make the promise of none effect. For if the inher tance be of the law, it is no more of promise: but God got it to Abraham by promise. Wherefore then serveth the law! was added because of transgressions, till the seed should com to whom the promise was made; and it was ordained by angel in the hand of a mediator. Now a mediator is not a mediator of one: but God is one. Is the law then against the promise of God? God forbid: for if there had been a law given white could have given life, verily righteousness should have been the law. But the Scripture hath concluded all under fin, the the promise by faith of Jesus Christ might be given to the that believe.

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The fourteenth Sunday after Trinity.

The Gofpel. S. Luke 10. 23.

Leffed are the eyes which fee the things that ye fee; For I tell you that many prophets and kings have defired to fee those things which ye see, and have not seen them; and to har those things which ye hear, and have not heard them. and behold, a certain lawyer flood up, and tempted him, faying, Master, what shall I do to inherit eternal life? He said into him, What is written in the law? How readest thou? and he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy foul, and with all thy strength, and with all thy mind; and thy neighbour as thyfelf. And he and unto him, Thou hast answered right: this do, and thou bit live. But he, willing to justify himself, said unto Jesus, and who is my neighbour? And Jefus answering, said, A cerin man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and woundhim, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he faw in, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and paled by on the other fide. But a certain Samaritan, as he forneyed, came where he was: and when he faw him, he had npaffion on him, and went to him, and bound up his sounds, pouring-in oil and wine, and fet him on his own baft, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, gave them to the hoft, and faid unto him, Take care of him, and whatsoever thou spendest more, when I come again, will repay thee. Which now of these three, thinkest thou, s neighbour unto him that fell among the thieves? And he i, He that shewed mercy on him. Then said Jesus unto n, Go, and do thou likewife.

The fourteenth Sunday after Trinity. The Co'lett.

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Lmighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that ich thou dost promise, make us to love that which thou command, through Jesus Christ our Lord. Amen.

The Epistle. Gal. 5. 16.

Say then, walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the rit against the flesh; and these are contrary the one to the er; so that ye cannot do the things that ye would. But if ye

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The fifteenth Sunday after Trinity.

be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, herefies, envings, murders, drunkenness, revellings and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperances against such there is no law. And they that are Christ's have crucisted the sless with the affections and lusts.

The Gospel. S. Luke 17. 11.

A ND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who stood as a off. And they listed up their voices, and said, Jesus master, have mercy on us. And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them, when he saw that he was healed turned back, and with a loud voice gloristed God, and sel down on his face at his seet, giving him thanks: and he was a Samaritan. And Jesus answering, said, Were there not to cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy saith hath made thee whole

The fifteenth Sunday after Trinity. The Collect.

KEEP, we befeech thee, O Lord, thy Church with thy per perual mercy: And because the frailty of man without thee cannot but fall, keep us ever by thy help from all thing hurtful, and lead us to all things profitable to our salvation through Jesus Christ our Lord. Amen.

The Epiftle. Gal. 6. 11.

The fee how large a letter I have written unto you will mine own hand. As many as defire to make a fair fles in the flesh, they constrain you to be circumcised; only lest the should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but define to have you circumcised, that they may glory in your flesh but God forbid that I should glory save in the cross of our Lor Jesus Christ, by whom the world is crucified unto me, and unto the world. For in Christ Jesus neither circumcision and

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The fixteenth Sunday after Trinity.

an any thing, nor uncircumcifion, but a new creature. And a many as walk according to this rule, peace be on them and mercy, and upon the Ifrael of God. From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The Gospel. S. Matth. 6. 24.

O man can serve two masters: for either he will hate the one, and love the other; or elfe he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I fay unto you, Take no thought for your life, what hall eat, or what ye shall drink; nor yet for your body, that ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they fow not, neither do they reap, nor gather into barns; yet your hea-Tally Father, feedeth them. Are ye not much better than they? which of you by taking thought can add one cubit unto his future? And why take ye thought for raiment? confider the les of the field how they grow: they toil not, neither do by spin; and yet I say unto you, That even Solomon in all glory was not arrayed like one of these. Wherefore, if God clothe the grass of the field, which to day is, and to morlow is cast into the oven, shall he not much more clothe you, ye of little faith? Therefore take no thought, faying, What hall we eat? or, What shall we drink? or, Wherewithal shall be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his iteousness, and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow fall take thought for the things of itself. Sufficient unto the is the evil thereof.

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The fixteenth Sunday after Trinity.

The Collect.

Lord, we befeech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in thy without thy succour, preserve it evermore by thy help goodness, through Jesus Christ our Lord. Amen.

The Epistle. Ephef. 3 13.

Defire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Far of our Lord Jesus Christ, of whom the whole family in ven and earth is named, that he would grant you accord-

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The seventeenth Sunday after Trinity.

ing to the riches of his glory, to be ftrengthened with might by his Spirit in the inner man; that Christ may dwell in you hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all faints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen

The Gospel. S. Luke 7. 11.

And he faid, Young man, I say unto thee, Arise. And he that was dead fat up, and began to speak: and the delivered him. And there came a fear on all: and they glorifit God, saying, That a great prophet is risen up among us; and That God hath visited his people. And throughout all the region round about.

The seventeenth Sunday after Trinity. The Collect.

LORD, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to a good works, through Jefus Christ our Lord. Amen.

The Epistle. Ephes. 4. 1.

Therefore the prisoner of the Lord beseech you, that I walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing on another in love; endeavouring to keep the unity of the Spirit, end in the bond of peace. There is one body, and one Spirit, end as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all, who is above and through all, and in you all.

The Gospel. S. Luke 14. 1.

I came to pass as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that the watched him. And behold, there was a certain man before him.

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The eighteenth Sunday after Trinity.

the had the dropfy. And Jefus answering spake unto the bwyers and Pharifees, faying, Is it lawful to heal on the fabbuh-day? And they held their peace. And he took him and heled him, and let him go; and answered them, faying, Which of you shall have an als or an ox fallen into a pit, and wilnot ftraightway pull him out on the fabbath-day? And they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, fit not down in the highest room; lest a more honourable man than thou be bidof him: And he that bade thee and him, come, and fay to the, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go, and sit down in the lowest room; that when he that bade thee cometh, he may fay unto thee, Friend, go up higher. Then shalt thou have worship in the presence of them that fit at meat with thee. whosoever exalteth himself shall be abased; and he that ableth himself shall be exalted.

The eighteenth Sunday after Trinity. The Collect.

ORD, we befeech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil; and the pure hearts and minds to follow thee the only God, hough Jesus Christ our Lord. Amen.

The Epifle. 1 Cor. 1. 4.

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hank my God always on your behalf, for the grace of God which is given you by Jefus Christ; that in every thing ye enriched by him in all utterance, and in all knowledge; has the testimony of Christ was confirmed in you. So that come behind in no gift; waiting for the coming of our Jesus Christ: who shall also confirm you unto the end, ye may be blameless in the day of our Lord Jesus Christ.

The Gospel. S. Matth. 22. 34.

HEN the Pharises had heard that Jesus had put the Sadducees to silence, they were gathered together. Then of them, who was a lawyer, asked him a question, temptim, and saying, Master, which is the great commanding to the law? Jesus said unto him, Thou shalt love the thy God with all thy heart, and with all thy soul, and all thy mind. This is the first and great commandment, the second is like unto it, Thou shalt love thy neighbour

The nineteenth Sunday after Trinity.

us thyself. On these two commandments hang all the laware the prophets. While the Pharisees were gathered together, is suffered them, saying, What think ye of Christ? whose so is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying. The Lord said unto my Lord, Sit thou on my right hand, if I make thine enemies thy sootstool? If David then call him Lord, how is he his son? And no man was able to answering a word, neither durst any man from that day forth ask in any more questions.

The nineteenth Sunday after Trinity. The Collect.

O God, forasmuch as without thee we are not able to please thee; Mercifully grant that thy Holy Spiritm in all things direct and rule our hearts, through Jesus Chill our Lord. Amen.

The Epistle. Ephes. 4. 17.

THIS I fay therefore, and teftify in the Lord, that ye head forth walk not as other Gentiles walk, in the vanity their mind; having the understanding darkened, being nated from the life of God, through the ignorance that is them, because of the blindness of their heart: who being feeling have given themselves over unto lasciviousness, to will all uncleanness with greediness. But ye have not so lead Christ; if so be that ye have heard him, and have been tall by him, as the truth is in Jesus: That ye put off concerning former conversation the old man, which is corrupt according ing to the deceitful lufts; and be renewed in the spirit of ! mind; and that ye put on the new man, which after Go created in righteousness and true holiness. Wherefore put away lying, speak every man truth with his neighbour! we are members one of another. Be ye angry, and fin a let not the fun go down upon your wrath: neither give to the devil. Let him that Role Real no more; but rather him labour, working with his hands the thing which is go that he may have to give to him that needeth. Let no rupt communication proceed out of your mouth, but which is good to the use of edifying, that it may mind grace unto the hearers. And grieve not the Holy Spirit God, whereby ye are fealed unto the day of redemption. all bitterness, and wrath, and anger, and clamour, and speaking be put away from you, with all malice. And kind one to another, tender-hearted, forgiving one another even as God for Christ's fake hath forgiven you.

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The twentieth Sunday after Trinity.

The Gofpel. S. Matth. 9. 1.

ESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palfy, lying on a bed: and Jesus seeing their faith, said into the sick of the palfy, Son, be of good cheer; thy fins be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier? to say, Thy sins be forgiven thee; or to say, arise, and walk? But that ye may know that the Son of man hath power on earth to forgive fins, (then saith he to the sick of the palfy) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorisied God, who had given such power unto men.

The twentieth Sunday after Trinity.

The Collect.

Almighty and most merciful God, of thy bountiful goodness, keep us, we beseech thee, from all things that may urt us; that we being ready both in body and soul, may reerfully accomplish those things that thou wouldest have ne, through Jesus Christ our Lord. Amen.

The Epistle. Ephes. 5. 15.

EE then that ye walk circumspectly, not as as sools, but as wise, redeeming the time, because the days are evil. Where we be ye not unwise, but understanding what the will of the rd is. And be not drunk with wine, wherein is excess; but filled with the Spirit: speaking so yourselves in psalms, and mans, and spiritual songs, singing and making melody in our heart to the Lord; giving thanks always for all things to God and the Father in the Name of our Lord Jesus Christ; mitting yourselves one to another in the sear of God.

The Gofpel. S. Matth. 22. 1.

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ESUS faid, The kingdom of heaven is like unto a certain king who made a marriage for his fon, and fent forth fervants to call them that were bidden to the wedding; they would not come. Again he fent forth other fervants, ing, Tell them which are bidden, Behold, I have prepared dinner: my oxen and my fatlings are killed, and all things ready; come unto the marriage. But they made light of and went their ways, one to his farm, another to his merndize: and the remnant took his fervants, and entreated them

The one and twentieth Sunday after Trinity.

them spitefully, and slew them. But when the king hear thereof he was wroth: and he fent forth his armies, and de stroyed those murderers, and burnt up their city. Then said he to his fervants, The wedding is ready, but they wh were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. & those fervants went out into the highways, and gathered gether all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to fee the guefts, he faw there a man who had m on a wedding-garment: And he faith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth For many are called, but few are chosen.

The one and twentieth Sunday after Trinity.

The Collect.

GRANT, we befeech thee, merciful Lord, to thy faithful people, pardon and peace; that they may be cleaned from all their fins, and ferve thee with a quiet mind, through Jesus Christ our Lord. Amen.

The Epifile. Ephel. 6. 10.

Y brethren, be strong in the Lord, and in the power his might. Put on the whole armour of God, that! may be able to fland against the wiles of the devil. For wrestle not against slesh and blood, but against principalities against powers, against the rulers of the darkness of world, against spiritual wickedness in high places. Wherefor take unto you the whole armour of God, that ye may beat to withstand in the evil day, and having done all to state Stand therefore, having your loins girt about with truth, a having on the breaft-plate of righteoufness; and your shod with the preparation of the Gospel of peace: above taking the shield of faith, wherewith ye shall be able to quel all the fiery darts of the wicked. And take the helmet of vation, and the fword of the Spirit, which is the word of God praying always with all prayer and fupplication in the rit, and watching thereunto with all perseverance, and supple cation for all faints; and for me, that utterance may be gif unto me, that I may open my mouth boldly, to make know the mystery of the Gospel; for which I am an ambassadot bonds: that therein I may speak boldly, as I ought to speak

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ORD, continue from a od work Lord.

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fence ti steousne of God

The two and twentieth Sunday after Trivity.

The Cospel. S. John 4. 46.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and befought him that would come down, and heal his fon; for he was at the point of death. Then faid Jefus unto him, Except ye fee figns and wonders, ye will not believe. The nobleman faith unto im, Sir, come down ere my child die. Jesus faith unto him, thy way; thy fon liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And she was now going down, his fervants met him, and told him, lying, Thy fon liveth. Then enquired he of them the hour when he began to amend. And they faid unto him, Yesterday I lie feventh hour the fever left him. So the father knew that It was at the same hour in the which Jesus said unto him, Thy for liveth; and himfelf believed, and his whole house, This is again the fecond miracle that Jefus did when he was come out of Judea into Galilee.

The twenty-second Sunday after Trinity.

The Collett.

ORD, we befeech thee to keep thy houshold the Church in continual godliness, that through thy protection it may be from all advertities, and devoutly given to serve thee in works, to the glory of thy Name, through Jesus Christ Lord. Amen.

The Epiftle. Phil. 1. 3.

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hank my God upon every remembrance of you, always every prayer of mine for you all, making request with for your fellowship in the Gospel from the first day until being confident of this very thing, that he which hath nagood work in you, will perform it until the day of Christ: even as it is meet for me to think this of you cause I have you in my heart, inasmuch as both in my , and in the defence and confirmation of the Gospel, ye e partakers of my grace. For God is my record how y I long after you all in the bowels of Jesus Christ. And pray, that your love may abound yet more and more in ledge, and in all judgement; that ye may approve that are excellent; that ye may be fincere and withfence till the day of Christ; being filled with the fruits teourness, which are by Jesus Christ, unto the glory and of God.

Too

The three and twentieth Sunday after Trinity. The Golpel. S. Matth. 18, 21.

PETER said unto Jesus, Lord, how oft shall my brothers against me, and I forgive him? rill seven times? Jesus said unto him, I fay not unto thee, Until feven times: but und feventy times feven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his fervants. And when he had begun to reckon, one was brough unto him, who owed him ten thousand talents. But forasmed as he had not to pay, his lord commanded him to be fell and his wife and children, and all that he had, and payment to be made. The fervant therefore fell down and worthipped him, faying, Lord, have patience with me, and I will pa thee all. Then the lord of that fervant was moved with conpaffion, and loofed him, and forgave him the debt. Butth fame fervant went out, and found one of his fellow-fervant who owed him an hundred pence: and he laid hands on him and took him by the throat, faying, Pay me that thou owell And his fellow-fervant fell down at his feet, and befough him, faying, Have patience with me, and I will pay theeal And he would not: but went and cast him into prison, till should pay the debt. So when his fellow-fervants faw will was done, they were very forry, and came and told unto the lord all that was done. Then his lord after that he had call him, faid unto him, O thou wicked fervant, I forgave the all that debt, because thou defiredst me : shouldest not the also have had compassion on thy fellow-servant, even a had pity on thee? and his lord was wroth, and delivered in to the tormenters, till he should pay all that was due un him. So likewise shall my heavenly Father do also unto you if ye from your hearts forgive not every one his brother the trespasses.

The three and twentieth Sunday after Trinity. The Collect.

OGOD, our refuge and strength, who art the author of godlines; Be ready, we beseech thee, to hear the dem prayers of thy Church; and grant that those things who we ask faithfully, we may obtain effectually, through schrift our Lord. Amen.

The Epifile. Phil. 3. 17.

Brethren, be followers together of me, and mark them walk fo as ye have us for an enfample. For many of whom I have told you often, and now tell you even we

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The four and twentieth Sunday after Trinity.

ng, that they are the enemies of the cross of Christ, whose and is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. For our conversation is in heaven; from whence also we look for the Saviour the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body according to the working whereby he is able even to subdue all things unto himself.

The Gofpel. S. Matth. 22. 15.

THEN went the Pharifees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it awful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a sany. And he saith unto them, Whose is this image and superciption? They say unto him, Cesar's. Then saith he unto m, Render therefore unto Cesar, the things which are sar's; and unto God the things that are God's. When they dheard these words, they marvelled, and less him, and went is way.

The four and twentieth Sunday after Trinity.

The Collett.

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Lord, we befeech thee, absolve thy people from their offences; that through thy bountiful goodness we may all delivered from the bands of those sins, which by our frailty have committed. Grant this, O heavenly Father, for Jesus ist's sake, our blessed Lord and Saviour. Amen.

The Epistle. Col. 1. 3.

TE give thanks to God, and the Father of our Lord Jesus Christ, praying always for you; since we heard of saith in Christ Jesus, and of the love which ye have to all saints; for the hope which is laid up for you in heaven, reof ye heard before in the word of the truth of the Gos-which is come unto you, as it is in all the world; and seth forth sruit, as it doth also in you, since the day ye of it, and knew the grace of God in truth: As ye also ed of Epaphras our dear sellow-servant, who is for you hou minister of Christ; who also declared unto us your

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The twenty-fifth Sunday after Trinity.

love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing; being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patent and long-suffering, with joysulness; giving thanks unto the Father, which hath made us meet to be partakers of the interitance of the saints in light.

The Gospel. S. Matth. 9. 18.

WHILE Jesus spake these things unto John's disciples, be hold, there came a certain ruler, and worshipped him, Taying, My daughter is even now dead: but come and laying hand upon her, and the shall live. And Jesus arose and followed him, and so did his disciples. And behold a woman which was diseased with an iffue of blood twelve years, came behind him, and touched the hem of his garment. For the faid with herself, if I may but touch his garment I shall be whole. But Jefus turned him about, and when he faw her, he faid, Dangle ter, be of good comfort, thy faith hath made thee whole. An the woman was made whole from that hour. And when Ida came into the ruler's house, and saw the minstrels and the part ple making a noise, he said unto them, Give place: for " maid is not dead, but fleepeth. And they laughed him to fcom But when the people were put forth, he went in, and took he by the hand, and the maid arose. And the fame hereof we abroad into all that land.

The twenty-fifth Surday after Trinity. The Collect.

STIR up, we befeech thee, O Lord, the wills of thy faith people, that they plenteously bringing forth the frait good works, may of thee be plenteously rewarded, three Jesus Christ our Lord. Amen.

For the Epistle. Jer. 23. 5.

Behold, the days come, faith the Lord, that I will raise to David a righteous Branch, and a King shall reign prosper, and shall execute judgement and justice in the call in his days Judah shall be saved, and Israel shall dwell said and this is his name whereby he shall be called, THE LO OUR RIGHTEOUSNESS. Therefore behold, the days co saith the Lord, that they shall no more say, the Lord in

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Saint Andrew's Day.

who brought up the children of Israel out of the land of Egypt; but, the Lord liveth, who brought up, and who led the feed of the house of Israel out of the north-country, and from all countries, whither I had driven them; and they shall dwell in their own land.

The Gospel. S. John 6. 5.

THEN Jesus then lift up his eyes, and saw a great company come unto him, he faith unto Philip, Whence hall we buy bread that these may eat? And this he said to prove him: for he himfelf knew what he would do. inswered him, Two hundred penny-worth of bread is not suficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith into him, There is a lad here which hath five barley-loaves. nd two fmall fishes: but what are they among so many? and Jesus said, Make the men sit down. Now there was much rass in the place. So the men sat down, in number about five housand. And Jesus took the loaves, and when he had given lanks, he distributed to the disciples, and the disciples to em that were fet down; and likewife of the fishes, as much they would. When they were filled, he fail unto his difcies, Gather up the fragments that remain, that nothing be ft. Therefore they gathered them together, and filled twelve, skets with the fragments of the five barley-loaves, which mained over and above unto them that had eaten. Then those en, when they had feen the miracle that Jesus did, said, This. of a truth that prophet that should come into the world.

If there be any more Sundays before Advent Sunday, the Service of fomes I those Sundays that were omitted after the Epishing. Shall be taken in. I supply so many as are here wanting. And if there be sewer, that were may be omitted: Provided that this list collect. Expisie, and in the laways be used upon the Sunday next before Advent.

Saint Andrew's Day. The Collect.

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Lmighty God who didft give such grace unto thy hely Apostle Saint And ew, that he readily obeyed the calling thy Son Jesus Christ, and followed him without delays ant unto us all, that we being called by thy holy Word, y forthwith give up ourselves obediently to fulfil thy hely amandments, through the same Jesus Christ our Lord. Amen.

thou shalt corfess with thy mouth the Lord Jesus, and halt believe in thine heart, that God hath raised him from

dead, thou shalt be saved. For with the heart man be-

Saint Thomas the Apostle.

lieveth unto righteousness, and with the mouth conf. sienis made unto falvation. For the scripture faith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek : for the same Lord over all is rich unto all that call upon him. For whofoever shall call upon the Name of the Lord shall be faved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how hall they hear without a preacher? And how shall they preach except they be fent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring gad tidings of good things! But they have not all obeyed the Golpel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I fay, Have they not heard? Yes verily, their found went into all the earth, and their words unto the ends of the world. But I fay, did not Ifrael know? First Moses saith, I will provoke you to jealoufy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and faith, I was found of them that fought me not; I was made manifest unto them that asked not after me. But to Israel he faith, All day long I have firetched forth my hands unto disobedient and gainfaying people.

The Gospel. S. Matth. 4. 18.

TESUS walking by the fea of Galilee, faw two brethren, Simon called Peter, and And ew his brother, casting 1 net into the fea, for they were fishers. And he faith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets and followed him. And go ing on from thence he faw other two brethren, James the lost of Zebedee, and John his brother, in a ship with Zebedee ther father, mending their nets : and he called them. And they ill mediately left the ship and their father, and followed him

Saint Thomas the Apostle. The Collect.

A Lmighty and everliving God, who for the more confirms A tion of the Faith didft fuffer thy holy Apastle Tlona to be doubtful in thy sen's resurrection: Grant us so per feetly, and without all doubt to b lieve in thy Son Jefus Chall that our faith in thy fight may never be reproved. Hear with Lord, through the same Jesus Christ; to whom with thread the Holy Ghoft, be all honour and glory, now and for ever more, Amen.

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The conversion of Saint Paul.

The Epistle. Ephes. 2. 19.

Now therefore ye are no more strangers and foreigners, but sellow-citizens with the saints, and of the household of God; and are built upon the soundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also rebuilded together for an habitation of God through the Spirit.

The Gofpel. S. John 20. 24.

THomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore aid unto him, We have feen the Lord. But he faid unto them. Except I shall fee in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disoples were within, and Thomas with them. I hen came Jefus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then faith he to Thomas, Reach hither thy inger, and behold my hands: and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. clus faith unto him, Thomas, because thou hast seen me, thou half believed: bleffed are they that have not feen, and yet have believed. And many other figns truly did Jesus in the refence of his disciples, which are not written in this book. but these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have Ife through his Name.

The Conversion of Saint Paul. The Collect.

GOD, who through the preaching of the bleffed Apostle Saint Paul, hast caused the light of the Gospel to shine troughout the world; Grant, we beseech thee, that we having his wonderful conversion in remembrance, may shew orth our thankfulness unto thee for the same, by following the holy doctrine, which he taught, through Jesus Christ our ord. Amen.

For the Epifile. Acts 9. 1.

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ND Saul yet breathing out threatnings and flaughter against the disciples of the Lord, went unto the high est, and defired of him letters to Damascus to the synasues, that if he found any of this way, whether they were

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The Conversion of Saint Paul.

men or women, he might bring them bound unto Jerusalem, And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice, saying unto him, Saul, Saul, why perfecutest thou me? and he said, Who art thou Lord? and the Lord faid, I am Jefus whom thou perfecuteh: It is hard for thee to kick against the pricks. And he trembling and aftonished, said, Lord, what wilt thou have men do? And the Lord faid unto him, Arife, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him, stood speechless, hearing a voice, but feeing no man. And Saul arose from the earth; and what his eyes were opened, he faw no man: but they led him by the hand, and brought him into Damascus. And he was three days without fight, and neither did eat nor drink, And there was a certain disciple at Damasco, named Ananias; and to him faid the Lord in a vision, Ananias. And he faid, Behold, I am here, Lord. And the Lord faid unto him, Ank, and go into the fireet which is called Straight, and enquired the house of Judas for one called Saul of Taifus: for behold he prayeth; and hath feen in a vision a man named Anania coming in, and putting his hand on him, that he might receive his fight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy faint at Jerusalem. And here he hath authority from the child priests to bind all that call on thy Name. But the Lord in unto him, Go thy way: f r he is a chosen vessel unto me, " bear my Name before the Gentiles, and kings, and the er n of Ifrael. For I will shew him how great things he mul fuffer for my Name's sake. And Ananias went his way, entered into the house; and putting his hands on him, and Brother Saul, the Lord, even Jesus that appeared unto thee the way as thou cameft; hath fent me that thou mighteft to ceive thy fight, and be falled with the Holy Choft. And in mediately there fell from his eyes as it had been scales : all he r. ceive. fight forthwith, and arose, and was baptized. As when he had received meat, he was firengthered. Then w Saul certain days with the disciples which were at D. master And straightway he preached Christ in the synagogues, that is the Son of God. But all that heard him were amazed, all faid, Is not this he that destroyed them which called call Name in Jerusalem, and came hither for that intent that might bring them bound unto the chief priests? But Saula creafed the more in Arength, and confounded the Jews with dwelt at Damascus, proving that this is very Christ.

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The Purification of Saint Mary.

The Gofpel. S. Matth. 19. 27.

PETER answered and said unto Jesus, Behold, we have forfaken all and sollowed thee? what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my Name's sake, shall receive an hundred-fold, and shall inherit eternal life: But many that are first shall be last, and the last shall be first.

The Presentation of Christ in the Temple, commonly called, The Purification of Saint Mary, the Virgin.

The Collett.

A Lmighty and everliving God, we humbly befeech thy Majesty, that as thy only begotten Son was this day prented in the temple in substance of our flesh; so we may be presented unto thee with pure and clean hearts, by the same by Son Jesus Christ our Lord. Amen.

For the Epifle. Mal. 3. 1.

DEhold, I will fend my meffenger, and he shall prepare the way before me : and the Lord whom ye feek shall sudonly come to his temple; even the messenger of the covenant shom ye delight in; behold, he shall come, saith the Lord of offs. But who may abide the day of his coming? and who all fland when he appeareth? for he is like a refiner's fire, and te fullers' fope. And he shall fit as a refiner and purifier of over: and he shall purify the sons of Levi, and purge them as old and filver, that they may offer unto the Lord an offering righteousness. Then shall the offerings of Judah and usalem be pleasant unto the Lord, as in the days of old, and in tormer years. And I will come near to you to judgent; and I will be a fwift witness against the forcerors, and inst the adulterers, and against false swearers, and against se that oppress the hireling in his wages, the widow and fatherless, and that turn aside the stranger from his right, fear not me, faith the Lord of hofts.

The Gofpel. S. Luke 2, 22,

ND when the days of her purification, according to the law of Moses, were accomplished, they brought him to balein to present him to the Lord: (as it is written in the of the Lord, every male that openeth the womb, shall be

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Saint Matthias' Day.

called holy to the Lord) and to offer a facrifice, according to that which is faid in the law of the Lord, A pair of turtledoves, or two young pigeons. And behold there was a man in Jerusalem, whose name was Simeon: and the same man was just and devout, waiting for the confolation of line; and the Holy Ghoft was upon him. And it was revealed anto him by the Holy Ghoft, that he should not see death, before he had feen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jefus to do for him after the cuftom of the law, then took he him up in his arms, and bleffed God, and faid, Lord, now lettest that thy fervant depart in peace, according to thy word: For mine eyes have feen thy falvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Ifrael. And Joseph and his mother marvelled at those things which were spoken of him. And Simon bleffed them, and faid unto Mary his mother, Behold, this child is fet for the fall and rifing again of many in Ifrael, and for a fign which shall be spoken against; (yea, a sword shall pierce through thy own foul alfo,) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetes, the daughter of Phanuel, of the tribe of Afer? the wa of a great age, and had lived with an hufband feven years from her virginity: and the was a widow of about fourfcore and four years, which departed not from the temple, but ferred God with fastings and prayers night and day. And the coming in that inftant, gave thanks likewife unto the Lord, and spake of him to all them that looked for redemption in b rusalem. And when they had performed all things, accorded to the law of the Lord, they returned into Galilee, to their on city Nazareth. And the child grew, and waxed firong in rit, filled with wisdom: and the grace of God was upon him

Saint Matthias' Day.

The Collett. Almighty God, who into the place of the traitor July didst choose thy faithful servant Matthias to be of number of the twelve Apostles; Grant that thy Church ing alway preferved from falle Apostles, may be ordered guided by faithful and true paftors, through Jefus Christ of Lord. Amen.

For the Epiftle. Acts 1. 15. N those days Peter stood up in the midst of the disciples,3 I faid, (the number of the names together were about hundred and twenty;) Men and brethren, this Scripture

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The Annunciation of the Virgin Mary.

needs have been fulfilled which the Holy Ghoft by the mouth of David spake before concerning Judas, who was guide to them that took Jefus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burft asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem: insomuch as that field is called in their proper tongue, Aceldama, that is to fay, the field of blood. For it is written in the book of Pfalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jefus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his refurrection. And they appointed two, Joseph called Barfabas, who was furnamed Justus, and Matthias. And they prayed, and faid, Thou Lord, which knowest the hearts of all men, hew whether of these two thou hast chosen: that he may take part of this ministry and apostleship, from which Judas by transgression f. II, that he might go to his own place. And they gave forth their lots: and the lot fell upon Matthias; and he was numbered with the eleven Apostles.

The Gospel. S. Matth. 11. 25.

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AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid hese things from the wise and prudent, and hast revealed hem unto babes. Even so, Father, for so it seemed good in hysight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father: reither knoweth any man the Father, save the Son, and he to whomsever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and testall find rest unto your souls. For my yoke is easy, and my burden is Eght.

The Annunciation of the hlefied Virgin Mary.
The Collect.

WE befrech the; O Lord, pour thy grace into our hearts; that as we have known the Incaination of thy Son Jeus Christ by the message of an angel; so by his cross and passon we may be brought unto the glory of his resurrection, brough the same Jesus Christ our Lord. Amen.

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For

Saint Mark's Day.

For the Epiflie. Ifaiah 7. 10.

Moreover, the Lord spake again unto Ahaz, saying, All thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz faid, I will notak neither will I tempt the Lord. And he said, Hear ye now, 0 house of David; Is it a small thing for you to weary mon, but will ye weary my God also? Therefore the Lord hinfell shall give you a fign; Behold a Virgin shall conceive, and bear a fon, and shall call his name Immanuel. Butter and heney shall he eat, that he may know to refuse the evil, and choose the good.

The Gospel. S. Luke 1. 26.

ND in the fixth month the angel Gabriel was fent from A God unto a city of Galilee named Nazareth, to a Viga espoused to a man whose Name was Joseph, of the housed David; and the Virgin's name was Mary. Ard the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: bleffed art thou among won en. And when the faw him, the was troubled at his faying, and call in her mind what manner of falutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in the womb, and bring forth a Son, and shalt call his name Jesus He shall be great, and shall be called the Son of the Highest and the Lord God shall give unto him the throne of his Father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost fall come upon thee, and the power of the Highest shall over shadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold, if cousin Elizabeth, she hath also conceived a son in her old age and this is the fixth menth with her who was called banes For with God nothing shall be impossible. And Mary said Behold the handmaid of the Lord; be it unto me according " thy word. And the angel departed from her.

Saint Mark's Day. The Collett.

O Almighty God, who hast instructed thy holy Church will the heavenly doctrine of thy Evangelift Saint Mark: Git us grace, that being not like children carried away with ever blast of vain doctrine, we may be established in the truth d they holy Gospel, through Josus Christ our Lord, Amen.

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Saint Mark's Day. The Exiftle. Ephef. 4.7.

UNTO every one of us is given grace according to the meafure of the gift of Chrift. Wherefore he faith, When he accended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that also he descended first into the lower parts of the earth? He that defcended is the same also that ascended up far above all heavens, that he might fill all things) And he gave some, apostles; and some, prophets; and some, evangelists; and some, patters, and teachers: for the perfecting of the faints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the flature of the fulness of Christ: that we hencefor. h be no more children toffed to and fro, and carried about with every wind of doctrine, by the fleight of men, and cunning craftinefs, whereby they lie in wait to deceive, but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, accorting to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

The Gospel. S. John 15. 1.

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Am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away: and very branch that beareth fruit he purgeth it, that it may bing forth more fruit. Now ye are clean through the word Which I have spoken unto you. Abide in me, and I in you. As he branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, e are the branches. He that abideth in me, and I in him, the me bringeth forth much fruit: for without me ye can do thing. If a man abide not in m, he is cast forth as a branch, dis withered; and men gather them, and cast them into the re, and they are burned. If ye abide in me, and my words bide in you, ye shall ask what ye will, and it shall be done into you. Herein is my Father glorified, that ye bear much fuit; fo shall ye be my disciples. As the Father hath loved ne, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have pt my Father's commandments, and abide in his love. Thefe ings have I spoken unto you, that my joy might remain in ou, and that your joy might be full.

Saint

Saint Philip and Saint James' Day. The Collect.

Almighty God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that following the steps of thy holy Apostles Saint Philip and Saint James, we may steedably walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. Amen.

The Epifle. S. James 1. 1.

AMES a fervant of God, and of the Lord Jefus Chift, to the twelve tribes which are scattered abroad, g ecting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience, But let patience have her perfect work, that ye may keptifect and entire, wanting nothing. If any of you lack wilden, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask a faith, nothing wavering; for he that wavereth is I ke a wate of the sea driven with the wind and toffed. For let not that man think that he shall receive any thing of the Lord, A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted: but the richt that he is made low; because as the flower of the grass he fall pass away. For the sun is no sooner risen with a burning head but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the not man fade away in his ways. Bleffed is the man that encured temptation: for when he is tried, he shall receive the crownd life, which the Lord hath promifed to them that love him. The Gospel. S. John 14. 1.

A ND Jesus said unto his disciples, Let not your heat he troubled: ye believe in God, believe also in me. In my Father's house are many mansions: If it were not so, I would have told you. I go to prepare a place for you: and if I goan prepare a place for you, I will come a ain, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas said unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus said unto him, I am the way and the truth, and the life. No man cometh unto the Father by me. If ye had known me, ye should have known my Fathat also: and from henceforth ye know him, and have seen him Philip saith unto him, Lord, shew us the Father, and it she ficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hid

feen me Shew u ther, an I speak coeth th Father Verily works t these she ever ye may be Name, I

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ken me, hath feen the Father: and how fayest thou then, shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father, that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works sake. Verily verily I say unto you, He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do: because I go unto the Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

Saint Bainabas the Apostle.

The Collett.

Darnabas with fingular gifts of the Hely Ghoft; Leave us not, we befeech thee, deflitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. Amen.

For the Epifile. Acts 11. 22.

Idings of these things came unto the cars of the Church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch: Who when he came, and lad seen the grace of God, was glad, and exhorted them all that with purpose of heart, they would cleave unto the Lord. For he was a good man, and full of the Holy Ghoft, and of faith; and much people was added unto the Lord. Then departed Barnabas to Tarfus for to feek Saul: And when he had bund him, he brought him unto Antioch. And it came to pass hat a whole year they affembled themselves with the Church, and taught much people : and the disciples were called Christiens first in Antioch. And in these days came prophets from erusalem unto Antioch. And there flood up one of them namd Agabus, and fignified by the Spirit that there should be great dearth throughout all the world: which came to pass In the days of Claudius Cefar. Then the disciples, every man ecording to his ability, determined to fend relief unto the brethren which dwelt in Juden. Which also they did, and fent to the elders by the hands of Barnabas and Saul.

The Gofpel. S. John 15. 12.

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that man lay down his life for his friends. Ye are my friends, if

Saint John the Baptist's Day.

ye do whatsoever I command you. Hencesorth I call you me fervants; for the servant knoweth not what his lord doesn't but I have called you friends; for all things that I have here of my Father, I have made known unto you. Ye have me chosen me, but I have chosen you, and ordained you, that ye should go and bring forth sruit, and that your sruit should remain; that whatsoever ye shall ask of the Father in my Name, he may give it y. u.

Saint John Baptist's Day. The Collect.

A Lmighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentances Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching: and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake, through Jesus Christ our Lord. Amer.

For the Epiftle. Isaiah. 40. 1.

Comfort ye, comfort ye my people, faith your God. Speak ye comfortably to Jerufalem, and cry unto her, that he warfare is accomplished, that her iniquity is pardoned: in the hath received of the Lord's hand double for all her fins The voice of him that crieth in the wilderness, Prepare yeth way of the Lord, make straight in the defert a high way to our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made ftraight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall fee it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he faid, What shall L cry? All flesh is grass, and all the good liness thereof is as the flower of the field. The grass withereth the flower fadeth; because the Spirit of the Lord blowethupm it: furely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever. O Zica, that bringest good tiding, get thee up into the high mountains O Jerusalem, that bringest good sidings, lift up thy voice with Arength: lift it up, be not afraid: fay unto the cities of Jucah Behold your God. Behold, the Lord God will come with flow hand, and his arm shall rule for him: behold, his rewards with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bo om, and shall gently lead those that are with young.

Lifab Ine b heard he they rejo my they Zacharia wered a feid unto this nam have him flying, I mouth . he fpake round a brough heard th of child And his propheti hath vif orn of ne ípake ince the mies, ar mercy p enant; would mands of and righ Child, 1 malt go live kno their the day nem th: or leet frong in gunto

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Saint Peter's Day.

The Gospel. S. Luke 1. 57.

Lifabeth's full time came that she should be delivered: and the brought forth a fon. And her neighbours and her coufins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass that on the eighth by they came to circumcife the child; and they called him Zacharias, after the name of his father. And his mother anfivered and faid, Not fo: but he shall be called John. And they sid unto her, There is none of thy kindred that is called by his name. And they made figns to his father how he would have him called. And he asked for a writing table, and wrote, lying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loofed, and pake and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad broughout all the hill-country of Judea. And all they that had leard them, laid them up in their hearts, faying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacha ias was filled with the Holy Ghoft, and prophesied, saying, Blessed be the Lord God of Israel: for he bath visited and redeemed his people, and hath raised up an em of felvation for us, in the house of his servant David; as spake by the mouth of his holy prophets which have been nce the world began : that we should be saved from our enenies, and from the hand of all that hate us; to perform the bercy promised to our fathers, and to remember his holy comant; the oath which he sware to our father Abraham, that would grant unto us, that we, being delivered out of the ands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, hild, shalt be called the Prophet of the Highest: for thou halt go before the face of the Lord to prepare his ways: to we knowledge of falvation unto his people, by the remission their fins through the tender mercy of our God; whereby e day spring from on high hath visited us, to give light to em that fit in darkness and in the shadow of death, to guide rectinto the way of peace. And the child grew, and waxed long in spirit, and was in the deferts till the day of his shewgunto lirael.

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Saint Peter's Day.

The Collect.

Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and comandedst him earnestly to seed thy slock; Make, we besech thee,

Saint Peter's Day.

thee, all Bishops and Pastors diligently to preach thy hop Word, and the people obediently to follow the same, that the may receive the crown of everlasting glory, through Jose Christ our Lord. Amen.

For the Epiftle. Acts 12. 1.

BOUT that time Herod the king stretched forth his hands A to vex certain of the Church, and he killed James the brother of John with the fword. And because he saw it pleased the Jews, he proceeded further to take Peter alfo. Then weet the days of unleavened bread. And when he had apprehended him, he put him in prison, and delivered him to four quaternions of foldiers to keep him, intending after Easter to bing him forth to the people. Peter therefore was kept in prilon but prayer was made without ceasing of the Church unto Gd for him. And when Herod would have brought him forth, the fame night Peter was fleeping between two foldiers bound with two chains: and the keepers before the door kept lit prison. And behold, the angel of the Lord came upon him and a light shined in the prison: and he smote Peter on the fide, and raised him up, saying, Arise up quickly. And is chains fell cff from his hands. And the angel faid unto him Gird thyfelf, and bind on thy fandels. And fo ho did. And is faith unto him, Cast thy garment about thee, and follow ma And he went out and followed him, and wist not that it was true which was done by the angel; but thought he faw a h fion. When they were past the first and the second ward they came unto the iron gate that leadeth unto the city; what opened to them of his own accord: and they went out, at paffed on through one fireet: and forthwith the angel depair ed from him. And when Peter was come to himfelf, he is Now I know of furety that the Lord hath fent his angul and hath delivered me out of the hand of Herod, and iron a the expectation of the people of the Jews.

The Gefpel. S. Matth. 16. 13.

WHEN Jefus came into the coasts of Cesarea Philippi, it asked his disciples, saying, whom do men say, that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I and And Simon Peter answered and said, Thou art Christ she so of the living God. And Jesus answered and said unto his Blessed art thou Simon Bar-jona; for sless and blood hathmatevealed it unto thee, but my Father which is in heaver. And I say also unto thee, That thou art Peter, and upon this rock.

will build spainft it. of heaven bound in hall be lo

GRANT James was obedie wed him may be ever weigh Je

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Saint James the Apofile.

will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom, of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Saint James the Apostle. The Collect.

GRANT, O merciful God, that as thine holy Apostle Saint james, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and solowed him; so we, forsaking all worldly and carnal aff. Etions, may be evermore ready to follow thy holy commandments, though Jesus Christ our Lord. Am.n.

For the Epistle. Acts 11. 27.

N those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified the Spirit that there should be great dearth throughout all tworld: which came to pass in the days of Claudius Cesar. Sen the disciples, every man according to his ability, determed to send relief unto the brethren which dwelt in Judea; slich also they did, and sent it to the elders by the hands of mabas and Saul. Now about that time Herod the King stretch-sorth his hands to vex certain of the Church. And he killed mes the brother of John with the sword. And because he saw leased the Jews, he proceeded further to take Peter also.

The Gospel. S. Matth. 20. 20.

HEN came to him the mother of Zebedee's children with her fons, worshipping him, and desiring a certain thing of a. And he said unto her, What wilt thou? She saith unto him, and that these my two sons may sit, the one on thy right and, and the other on the lest in thy kingdom. But Jesus weed and said, Ye know not what ye ask. Are ye able to ak of the cup that I shall drink of, and to be baptized with baptism that I am baptized with? They say unto him, We able. And he saith unto them, Ye shall drink indeed of my, and be baptized with the baptism that I am baptized hi; but to sit on my right hand and on my lest is not mine sive; but it shall be given to shom for whom it is prepared my Father. And when the ten heard it, they were moved h indignation against the two brethren. But Jesus called m unto him, and said, Ye know that the princes of the

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Saint Bartholomew the Apofile.

Gentiles exercise dominion over them, and they that are got exercise authority upon them. But it shall not be so among you but whosoever will be great among you, let him be your minster; and whosoever will be chief among you, let him be you servant: even as the Son of man came not to be ministed unto, but to minister, and to give his life a ransom for many.

Saint Bartholomew the Apostle.

The Collett.

Almighty and everlasting God, who didst give to this Apostle Bartholomew grace, truly to believe and to pread thy word; Grant, we beseech thee, unto thy Church, to lost that word which he believed, and both to preach and recent the same, through Jesus Christ our Lord. Amen.

For the Epistle. Acts 5. 12.

BY the hands of the Apostles were many signs and worked wrought among the people. And they were all without accord in Solomon's porch. And of the rest durst no manish himself to them: but the people magnified them. And believe were the more added to the Lord, multitudes both of men at women, insomuch that they brought forth the sick into the streets, and laid them on beds and southes, that at the less the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about the Jerusalem bringing sick solks, and them which were with with unclean spirits: and they were healed every one.

The Gofpel. S. Luke 22. 24.

A ND there was also a strife among them which of the should be accounted the greatest. And he said unto the strings of the Gentiles exercise lordship over them; at they that exercise authority upon them, are called benefactors. But ye shall not be so: but he that is greatest among you, him be as the younger: and he that is chief, as he that do serve: for whether is greater, he that sixteth at mest, of that serveth? is not he that sixteth at mest? but I am and you as he that serveth. Ye are they which have continued in my temptations: And I appoint unto you a kingdom, my Father hath appointed unto me; that ye may eat and did at my table in my kingdom, and sit on thrones judging twelves tribes of Israel.

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Saint Matthew. Saint Michael and all angels.

Saint Matthew the Apostle.

The Collett.

Almighty God, who by thy bleffed Son didft call Matthew from the receipt of custom, to be an Apostle and Evangelist; ant us grace to forsake all covetous desires, and inordinate we of riches, and to follow the same thy Son Jesus Christ; who with and reigneth with thee and the Holy Ghost, one God, orld without end. Amen.

The Epiftle. 2. Cor. 4. 1.

Herefore feeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden ings of dishonesty, not walking in crastiness, nor handling word of God deceitfully, but by manisestation of the truth mmending ourselves to every man's conscience in the fight of ind. But if our Gospel be hid, it is hid to them that are lost; whom the god of this world hath blinded the minds of them thich believe not, less the light of the glorious Gospel of Christ, hois the image of God, should shine unto them. For we preach to ourselves, but Christ Jesus the Lord; and ourselves your ants for Jesus' sake. For God, who commanded the light to be out of darkness, hath shined in our hearts, to give the light he knowledge of the glory of God in the sace of Jesus Christ.

The Gofpel. S. Matth. 9.9.

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ND as Jesus passed forth from thence, he saw a man named Matthew sitting at the receipt of custom: and he saith o him, Follow me. And he arose, and followed him. And ame to pass as Jesus sat at meat in the house, behold, many blicans and sinners came and sat down with him and his iples. And when the Pharisees saw it, they said unto his iples, Why eateth your Master with Publicans and sinners? twhen Jesus heard that, he said unto them, They that be ole need not a physician, but they that are sick. But go ye learn what that meaneth, I will have mercy, and not sacrisfor I am not come to call the righteous, but sinners to restance.

Saint Michael and all Angels.

The Collect.

Everlasting God, who hast ordained and constituted the fervices of angels and men in a wonderful order; Merci-y grant, that as thy holy angels alway do thee fervice in heaven:

Saint Michael and all Angels.

heaven; so by thy appointment they may succour and dela us on earth, through Jesus Christ our Lord. Amen.

For the Epistle. Rev. 12. 7.

THERE was war in heaven: Michael and his angels for against the dragon, and the dragon fought and his and and prevailed not; neither was their place found any more heaven. And the great dragon was cast out, that old send called the Devil and Satan, which deceiveth the whole world he was cast out into the earth, and his angels were cast of with him. And I heard a loud voice faying in heaven, Now come falvation and firength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethrenisa down, which accused them before our God day and night And they overcame him by the blood of the Lamb, and byth word of their testimony: and they loved not their lives un the death. Therefore rejoice, ye heavens, and ye that dwell them. Wo to the inhabiters of the earth, and of the feath the devil is come down unto you, having great wrath, because he knoweth that he hath but a fhort time.

The Gospel. S. Matth. 18. 1.

A T the same time came the disciples unto Jesus, saying, Whis the greatest in the kingdom of heaven? and Jesus calls a little child unto him, and fet him in the midst of them, a faid, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heard Whofoever therefore shall humble himself as this little chi the same is greatest in the kingdom of heaven. And whole he receive one such little child in my name, receiveth me. whoso shall offend one of these little ones which believe in " it were better for him that a militone were hanged about I neck, and that he were drowned in the depth of the fea. unto the world because of offences! for it must needs he !! offences come; but wo to that man by whom the offen cometh! Wherefore if thy hand or thy foot offend thee, of them off, and cast them from thee: it is better for thee to the into life halt or maimed, rather than having two hands or m feet, to be cast into everlasting fire: And if thine eye offendible pluck it cut, and cast it from thee; it is better for thee too ter into life with one eye, rather than having two eyes, be cast into hell fire. Take heed that ye despise not one of the little ones: for I fay unto you, That in heaven their angels always behold the face of my Father which is in heaven.

Lmighthe four

Lord.

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Saint Luke the Evangelist.

The Collect.

Lnighty God, who calledst Luke the Physician, whose praise is in the Gospel to be an Evangelist and Physician he soil: May it please thee, that by the wholesome medies of the doctrine delivered by him, all the diseases of our is may be healed, through the merits of thy son Jesus Christ Lind, Anen.

The Epistle. 2 Tim. 4. 5.

7 Atch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For m now ready to be offered, and the time of my departure is and. I have fought a good fight, I have finished my course, ave kept the faith: henceforth there is laid up for me a wn of righteousness, which the Lord the righteous judge give me at that day: and not to me only, but unto all malfo that love his appearing. Do thy diligence to come rily unto me; for Demas hath forfaken me, having loved present world, and is departed unto Thessalonica; Cresto Galatia, Titus unto Dalmatia. Only Luke is with me. e Mark, and bring him with thee: for he is profitable to for the ministry. And Tychicus have I sent to Ephesus. cloke that I left at Troas with Carpus, when thou combring with thee, and the books, but especially the parchits. Alexander the coppersmith did me much evil: the dreward him according to his works. Of whom be thou e also: for he hath greatly withstood our words.

The Gofpel. S. Luke 10. 1.

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HE Lord appointed other seventy also, and sent them two and two before his face into every city and place whither imself would come. Therefore said he unto them, The hartruly is great, but the labourers are few; pray ye therethe Lord of the harvest, that he would send forth labourinto his harvest. Go your ways; behold, I send you forth ambs among wolves. Carry neither purse nor serie, nor seand salute no man by the way. And into whatsoever se ye enter, first say, Peace be to this house. And if the Son eace be there, your Peace shall rest upon it; if not, it shall to you again. And in the same house remain, eating and king such things as they give: for the labourer is worts his hire.

Saint Simon and Saint Jude.

The Collett.

Almighty God, who hast built thy Church upon the soundation of the Apostles and Prophets, Jesus Christ himselbeing the head corner stone; Grant us so to be joined togs ther in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christon Lord. Amen.

The Epiftle. S. Jude 1.

TUDE the fervant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and present in Jefus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you, of the common falvation, it was needful for me to write unto you, and exhort you, that ye should earnest contend for the faith which was once delivered unto the faints For there are certain men crept in unawares, who were below of old ordained to this condemnation: ungodly men, turning the grace of our God into lasciviousness, and denying the call Lord God, and our Lord Jesus Christ. I will thereso e put you in remembrance, though ye once knew this, how that the Lord having faved the people out of the land of Egypt, after ward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he had referved in everlasting chains under darkness unto the judge ment of the great day. Even as Sodom and Gomorrha, and cities about them, in like manner giving themselves over to for nication, and going after strange fiesh, are set forth for and ample, suffering the vengeance of eternal fire. Likewise these filthy dreamers defile the flesh, despise dominion, a speak evil of dignities.

The Gofpel. S. John 15. 17.

THESE things I command you, That ye love one ancided if the world hate you, ye know that it hated me below it hated you. If ye were of the world, the world would be his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you Remember the world that I said unto you, The servantism greater than his lord. If they have persecuted me, they will be persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you sorm. Name's sake, because they know not him that sent me. If I have come and spoken unto them, they had not had sin; but not come and spoken unto them, they had not had sin; but not they have no cloke for their sin. He that hateth me, hateth father also. If I had not done among them the works whith

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one other man did, they had not had fin: but now have they oth seen and hated both me and my Father. But this cometh to is that the word might be sulfilled that is written in their law, hey hated me without a cause. But when the Comforter is me, whom I will send unto you from the Father, even the pirit of truth which proceedeth from the Father, he shall this of me. And ye also shall bear witness, because ye have en with me from the beginning.

All Saints Day.

Almighty God, who hast knit together thine elect in one communion and sellowship, in the mystical body of thy Christ our Lord; Grant us grace so to sollow thy blessed at in all virtuous and godly I ving, that we may come to se unspeakable joys which thou hast prepared for them that tignedly love thee, through Jesus Christ our Lord. Amen.

For the Etiftle, Rev. 7. 2.

ND I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice he sour angels to whom it was given to hurt the earth and sea, saying, Hurt not the earth, neither the sea, nor the still we have sealed the servants of our God in their forests. And I heard the number of them which were sealed; there were sealed an hundred and sorty and sour thousand, I the tribes of the children of Israel.

the tribe of Juda were fealed twelve thousand.
the tribe of Reuben were sealed twelve thousand.
the tribe of Gad were sealed twelve thousand.
the tribe of Aser were sealed twelve thousand.
the tribe of Nephthalim were sealed twelve thousand.
the tribe of Manasses were sealed twelve thousand.
the tribe of Simeon were sealed twelve thousand.
the tribe of Levi were sealed twelve thousand.
the tribe of Issachar were sealed twelve thousand.
the tribe of Issachar were sealed twelve thousand.

he tribe of Zabulon were fealed twelve thousand.

he tribe of Joseph were sealed twelve thousand. he tribe of Benjamin were sealed twelve thousand.

this I beheld, and lo, a great multitude, which no man number, of all nations, and kindreds, and people, and es, stood before the throne and before the Lamb, clothed white robes, and palms in their hands; and cried with a cice, saying, Salvation to our God which sitteth upon

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All Saints Day.

the throne, and unto the Lamb. And all the angels flood round about the throne, and about the elders and the four beafts; and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing and glory, and wisdom, and thanksgiving, and konour, and power, and might, be unto our God for ever and ever. Amen.

The Gospel. S. Matth. 5. 1.

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TESUS feeing the multitudes, went up into a mountain: and when he was fet, his disciples came unto him. And le opened his mouth, and taught them, faying, Bleffed are the poor in spirit: for their's is the kingdom of heaven. Bleffed are they that mourn: for they shall be comforted. Bleffed arethe meck: for they shall inherit the earth. Bleffed are they which do hunger and thirst after righteousness: for they shall be filled, Bleffed are the merciful: for they shall obtain mercy. Bleffed are the pure in heart : for they shall fee God. Bleffed are the peace-makers: for they shall be called the children of God, Bleffed are they which are perfecuted for righteoulness fakes for their's is the kingdom of heaven. Bleffed are ye when ma shall revile you, and perfecute you, and shall fay all manner of evil against you falsly for my sake. Rejoice, and be exceed ing glad: for great is your reward in heaven: for so perk cuted they the prophets which were before you.



The ORDER for the

Administration of the Lord's Supper,

or HOLY COMMUNION.

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\$0 many as intend to be partakers of the holy Communion, shall fignify their names to the Curate at least some time the day before.

And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties to whom he hath done worng; or at least declared himself to be in full purpose so to do, as soon as he conveniently may.

The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partskers of the Lord's Table, until he know them to be reconciled. And if one of the parties, so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but to the other party will not be persuaded to a godly unity, but to the other party will not be persuaded to a godly unity, but to admit the penitent person to the holy Communion, and not him that is ebstinate. Provided that every Minister so the sling any, as is specified in this, or the next precedent paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within sourceen days after at the farthest. And the ordinary shall proceed against the offending person according to the Canon.

he Table at the Communion-time, having a fair white linen eloth fon it, shall stand in the body of the Church, or in the Chancel, where Morning and Ewening Prayer are appointed to be said. And to Priest standing at the North-side of the Table; shall say the ord's Prayer, with the Collect sollowing; the People kneeling.

UR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is aven: Give us this day our daily bread; And forgive us our laffes, as we forgive them that trespass against us; And lead of into temptation, But deliver us from evil. Amen.

H 2

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The Communion.

The Collect.

A Lmighty God, unto whom all hearts be open, all defire known, and from whom no fecrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit; that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. Amen.

I Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS: and the people still kneeling, shall after every Commandment, afk God mercy for their transgression therest for the time past, and grace to keep the same for the time to come, as followeth.

Minister.

OD spake these words, and said, I am the Lord thy God! Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to

keep this law.

Minift. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shall not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and vifit the fins of the fathers upon the children, unto the third and fourth generation of them that hate me; and shew mercy unto thousands in them that lost me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to

keep this law.

Minist. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that takes his name in vain.

People. Lord, have mercy upon us, and incline our hearts to

keep this law.

Minist. Remember that thou keep holy the Sabbath day. St days shalt thou labour, and do all that thou hast to do; but the feventh day is the Sabbath of the Lord thy God: in it thou shall do no manner of work, thou, and thy fon, and thy daughter thy man fervant, and thy maid-fervant, thy cattle, and the ftranger that is within thy gates. For in fix days the Lord male heaven and earth, the fea, and all that in them is, and refle the feventh day: wherefore the Lord bleffed the feventh day and hallowed it.

People. Lord, have mercy upon us, and incline our hearts

keep this law.

Minist. Honour thy father and thy mother: that thy di may be long in the land which the Lord thy God giveth the

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The Communion.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minif. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minift. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minift. Thou shalt not steal.

People, Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not bear salse witness against thy neigh-

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People. Lord, have mercy upon us, and incline our hearts to

keep this law.

Minist. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all thefe thy laws

in our hearts, we befeech thee.

Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,

Let us pray.

A Lmighty God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church, and so ule the heart of thy chosen servant GEORGE, our King and Governor, that he (knowing whose minister he is) may above ill things seek thy honour and glory: and that we and all his ubjects (duly considering whose authority he hath) may faithfully serve, honour and humbly obey him, in thee and for thee, scoording to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee and the holy Ghost, liveth and eigneth, ever one God world without end. Amen.

A Lmighty and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and goernance, and that thou dost dispose and turn them as it seemth best to thy godly wisdom; We humbly beseech thee so to ispose and govern the heart of GEORGE thy servant our King and Governor, that in all his thoughts, words and works, he may ever seek thy honour and glory; and study to preserve thy copie committed to his charge, in wealth, peace and godlies: Grant this, O merciful Father, for thy dear Son's sake sus Christ our Lord, Amen.

H 3

A Then shall be said the Collect of the Day. And immediately afin the Collett, the Priest shall read the Epistle, faying, The Epistle for, The portion of Scripture appointed for the Epiftle is written in the .-. Chapter of .-- beginning at the -- Verle, And the Epistle ended, he shall say, Here endeth the Epistle. The shall he read the Gospel, (the people all standing up,) saying The Holy Gospel is written in the .-- Chapter of --- begn. ning at the .- .- Verse. And the Gospel ended, shall be fung or faid the Creed following, the people still standing as before.

Believe in one God, the Father Almighty, Maker of heaven 1 and earth, and of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds, God of God, Lightof Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made; who for us men, and for our falvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin May, and was made man, and was crucified also for us under Pentius Pilate. He suffered and was buried, and the third day he role again according to the Scriptures, and ascended into heaven, and fitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead : whole kingdom shall have no end.

And I believe in the Holy Ghoft, the Lord and giver of life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And I believe one Catholick and Apollo lick Church; I acknowledge one Baptism for the remission of fins; And I look for the refurrection of the dead, and the life

of the world to come. Amen.

Then the Curate shall declare unto the People, what Hely-days, Fasting-days, are in the week following to be observed. And then also (If occasion be) shall notice be given of the Community on; and the banns of Matrimony published; and Briefs, Cit tions, and Excommunications read. And nothing shall be proclaims or published in the Church, during the time of Divine So vice, but by the Minister; nor by him any thing, but what prescribed in the rules of this Book, or enjoined by the King, by the Ordinary of the Place.

I Then shall follow the Sermon, or one of the Homilies already!

forth, or hereafter to be fet forth by authority.

Then shall the Priest return to the Lord's Table, and begin Offertory, saying one or more of these Sentences following, at thinketh most convenient in his discretion. 1,1

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ially i God lath: arry a

Chai ive, a elves a ttain (

LET your light to shine before men, that they may see

heaven, S. Matth. 5. 16.

Lay not up for yourselves treasures upon earth; where moth, and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth, nor rust doth corrupt, and where thieves do not break through nor steal. S. Matth. 6. 19, 20.

Whatfoever ye would that men fhould do to you, even to do to them; for this is the law and the prophets.

S. Matth. 7. 12.

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Not every one that faith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. S. Matth. 7.21.

Zaceheus flood forth, and faid unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have do any wrong to any man, I restore him four-fold. S. Luke 19. 8.

Who goeth a warfare at any time at his own cost? who planteth a vineyard, and eateth not of the fruit thereos? or who feedeth a flock, and eateth not of the milk of the flock? I Cor. 9. 7.

If we have fown unto you spiritual things, is it a great matter if we shall reap your worldly things? I Cor. 9. 11.

Do ye not know that they who minister about holy things live of the sacrifice? and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 Cor. 9.13, 14.

He that soweth little shall reap little; and he that soweth plenteously, shall reap plenteously. Let every man do actording as he is disposed in his heart: not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. 9. 6, 7.

Let him that is taught in the Word, minister unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he reap. Gal. 6. 6, 7. White was have a man foweth, that shall he reap.

While we have time, let us do good unto all men; and speially unto them that are of the houshold of saith. Gal. 6. 10.

Godline's is great riches, if a man be content with that he lath: for we brought nothing into the world, neither may we arry any thing out. I Tim. 6. 6, 7.

Charge them who are rich in this world, that they be ready to five, and glad to distribute; laying up in store for themelves a good foundation against the time to come, that they may attain eternal life, I Tim. 6. 17, 18, 19.

H 4

God

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. Hebr. 6. 10.

To do good, and to distribute forget not: for with such facilities God is well pleased. Hebr. 13. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him; how dwelleth the love of God in him? 1 S. John 3. 17.

Give alms of thy goods, and never turn thy face from any poor man: and then the face of the Lord shall not be turned a-

way from thee. Tob. 4. 7.

Be merciful after thy power: If thou hast much give plenteously: If thou hast little, do thy diligence gladly to give of that little; for so gatherest thou thy self a good reward in the day of necessity. Tob. 4. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord; and look, what he layeth out, it shall be paid him again.

Prov. 19. 17.

Bleffed be the man that provideth for the fick and needy; the Lord shall deliver him in the time of trouble. Pfal. 41. 1.

Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the Perple, in a decent Bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

And when there is a Communion, the priest shall then plat upon the table so much Bread and Wine, as he shall think suf-

ficient. After which done the Priest shall fay,

Let us pray for the whole state of Christ's Church militant here in earth.

A Lmighty and everliving God, who by thy holy Apolls hast taught us to make prayers and supplications, and to give thanks for all men; We humbly befeech thee most mer.

* If there be no cifully [* to accept our alms and oblations, and] to alms or oblations, receive these our prayers which we offer und to accepting our thy Divine Majesty; beseeching thee to inspit the word; continually the universal Church with the spit of truth, unity and concord: and grant that all the that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We beseech the also to save and defend all Christian Kings, Princes and Governors; and especially thy servant GEORGE our king that

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that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that are put in anthority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine fet forth thy true and lively word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; and especially to this congregation here present; that with meek heart and due reverence they may hear and receive thy holy word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly befeech thee of thy goodness, O Lord, to comfort and fuccour all them who in this transitory life are in trouble, forrow, need, fickness, or any other adversity. And we also bless thy holy Name, for all thy servants departed this life in thy faith and fear; befeeching thee to give us grace so to follow their good examples, that with them, we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's fake our only Mediator and Advocate. Amen.

When the Minister giveth warning for the celebration of the holy Communion (which he shall always do upon the Sunday or some holy-day immediately preceding,) after the Sermon or Homily ended,

he shall read this Exhortation following.

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Early beloved, on-day next I purpose, through God's affistance, to administer to all such as shall be religiously nd devoutly disposed, the most comfortable Sacrament of the ody and Blood of Christ; to be by them received in rememrance of his meritorious Cross and Passion; whereby alone we btain remission of our fins, and are made partakers of the kingom of heaven. Wherefore it is our duty to render most hume and hearty thanks to Almighty God our heavenly Faer, for that he hath given his Son our Saviour Jesus Christ, ot only to die for us, but also to be our spiritual food and sufnance in that holy Sacrament. Which being so divine and comtable a thing to them who receive it worthily, and so danfous to them that will prefume to receive it unworthily; duty is to exhort you in the mean feafon to confider the digy of that holy Mystery, and the great peril of the unworthy eiving thereof; and fo to fearch and examine your own Micences (and that not lightly, and after the manner of difiblers with God; but so) that ye may come holy and clean uch an heavenly feast, in the marriage garment required

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by God in holy Scripture, and be received as worthy parts.

kers of that holy Table.

The way and means thereto is; First to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive your selves to have offended, either by will, word, or deed, there to bewail your own infulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but allo against your neighbours: then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the uttermost of your powers for all injune and wrongs done by you to any other; and being likewife ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand : for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or flanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime! repent ye of your fins, or else come not to that holy Table; left after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all in quities, and bring you to destruction both of body and soul.

And because it is requisite that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience: therefore if there be any of you who by this means cannot quiet his own conscience herein, but it quireth further comfort or counsel; let him come to me, or some other discreet and learned Minister of God's word, and pen his grief; that by the ministry of God's holy word, is may receive the benefit of absolution, together with ghold counsel and advice, to the quieting of his conscience, and

voiding of all scruple and doubtfulness.

NOr, in case he shall see the People negligent to come to the holy Com munion, instead of the former, he shall use this Exhortation.

DEarly beloved brethren, on--- I intend by God's grace, celebrate the Lord's Supper: unto which in God's half I bid you all that are here present; and beseech you the Lord Jesus Christ's sake that ye will not refuse to soll thereto, being fo lovingly called and bidden by God hims Ye know how grievous and unkind a thing it is, when a m hath prepared a rich feast, decked his table with all kind provision, so that there lacketh nothing but the guests to down; and yet they who are called, without any cause, unthan

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unthankfully refuse to come. Which of you in such a case would not be moved? who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because, I am otherwise hindered with worldly business. But fuch excuses are not so easily accepted and allowed before God. If any man fay, I am a grievous finner, and therefore am fraid to come: Wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse ourselves, and say ye are not ready? Consider earnestly with ourselves, how little such seigned excuses will avail before God. They that refused the feast in the Gospel, because they ad bought a farm, or would try their yokes of oxen, or because hey were married, were not so excused, but counted unworby of the heavenly feast. I for my part shall be ready; and acording to mine office, I bid you in the name of God; I call ou in Christ's behalf; I exhort you as ye love your own falation, that ye will be partakers of this holy Communion. And the Son of God did vouchfafe to yield up his foul by death pon the crofs for your falvation: fo it is your duty to receive le Communion, in remembrance of the facrifice of his death, he himself hath commanded: Which if ye shall neglect to o, confider with yourselves how great injury ye do unto od, and how fore punishment hangeth over your heads for e same; when ye wilfully abstain from the Lord's Table, d separate from your brethren, who come to feed on the nquet of that most heavenly food. These things if ye earfly consider, ye will by God's grace return to a better ind: for the obtaining whereof we shall not cease to make our mble petitions unto Almighty God our heavenly Father.

At the time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sucrament, the Priest shall say this Exhortation.

Early beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour rift, must consider how Saint Paul exhorteth all persons gently to try and examine themselves, before they presume tat of that Bread, and drink of that Cup. For as the benefit seat, if with a true penitent heart and lively faith we reve that holy Sacrament (for then we spiritually eat the hos Christ, and drink his blood; then we dwell in Christ, and

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and Christ in us; we are one with Christ, and Christ with us; fo is the danger great, if we receive the fame unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not confidering the Lord's body; we kindle God's wrath against us; we provoke him to plague us with divers diseases and fundry kinds of death, Judge therefore yourselves, brethren, that ye be not judged d the Lord; repent ye truly for your fins past; have a lively and stedfast faith in Christ our Saviour : amend your lives, and be in perfect charity with all men; fo shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and paffion of our Saviour Christ, both God and man; who did humble himself even to the death upon the Crofs, for us miserable finners, who lay in darkness and the thadow of death; that he might make us the children d God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Mafter and only Saviour Jefus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holl mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore with the Father and the Holy Ghost, let us give it we are most bounden) continual thanks; submitting of felves wholly to his holy will and pleasure, and studying of ferve him in true holiness and righteousness all the days of of life. Amen.

I Then shall the Priest say to them that come to receive is hely Communion;

YE that do truly and earneftly repent you of your fins, and are in love and charity with your neighbours, and intento lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeding upon your knees.

Then shall this general Confession be made, in the name of a those that are minded to receive the holy Communion, by one of the Ministers, both he and all the People kneeling humbly upon the knees, and saying;

A Lmighty God, Father of our Lord Jesus Christ, Makerofa things, Judge of all men; We acknowledge and bewa our manifold sins and wickedness, which we from time to the single state.

me most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily forry for these our missionings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, forgive us all that is past; And grant that we may ever hereaster serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. Amen.

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Then shall the Priest (or the Bishop, being present) stand up, and turning himself to the People, pronounce this Absolution:

A Lmighty God our heavenly Father, who of his great mercy hath promised forgiveness of fins to all them, that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your fins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Then shall the Priest Say,

Hear what comfortable words our Saviour Christ faith unto

Ome unto me, all ye that travail, and are heavy laden, and I will refresh you. S. Matth. 11.28.

So God loved the world, that he gave his only begotten Son, the end that all that believe in him should not perish, but are everlasting life. S. John 3. 16.

Hear also what S. Paul faith:

This is a true faying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners, 1 Tim. 15.

Hear also what S. John saith:

If any man sin, we have an Advocate with the Father, Jesus wish the righteous, and he is the propitiation for our sins.

S. John 2. 1, 2.

After which the Priest shall proceed, saying, List up your hearts.

Answ. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answ. It is meet and right so to do.

Then shall the Priest turn to the Lord's Table, and say,
I is very meet, right, and our bounden duty, that we should
at all times, and in all places, give thanks unto thee, O
id, * Holy Father, Almighty, Everlasting God.

*These record (No.) Pools of the arrived on Table to Sandars

These words (Holy Father) must be omitted on Trinity Sunday.

The Communion.

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Here shall sollow the proper Presace, according to the time, if there be any specially appointed: or else immediately shall follow:

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most High. Amen.

¶ Proper Prefaces.

DEcause thou didst give Jesus Christ thine only Son to be born as at this time for us; who by the operation of the Holy Ghost, was made very man of the substance of the vigin Mary his mother; and that without spot of fin to make us clean from all fin. Therefore with Angels, &c.

¶ Upon Easter-day, and seven days after.

B UT chiefly are we bound to praise thee for the glorious Refurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

¶ Upon Ascension-day, and seven days after.

Through thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us, that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

TUpon Whitfun-day, and fix days after.

Through Jesus Christ our Lord: according to whose not true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a might y wind, in the likeness of fiery tongues, lighting upon the Apostles to teach them, and to lead them to all truth; giving them both the gist of divers languages, and also boldnes with servent zeal, constantly to preach the Gospel unto a nations; whereby we have been brought out of darkness and error into the clear light, and true knowledge of thee, and thy Son Jesus Christ. Therefore with Angels, &c.

I Upon the Feast of Trinity only.

WHO art one God, one Lord; not one only person, but three persons in one substance. For that which we be lieve of the glory of the Father, the same we believe of the se

The Communion.

nd of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

After each of which Prefaces shall immediately be sung or said;

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name: evermore praifing thee, and faying, Holy, holy, holy Lord God of hofts, Heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Amen.

Then shall the Priest, kneeling down at the Lord's Table, say in the Name of all them that shall receive the Communion, this Prayer following:

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WE do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to ather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear son Jesus thrist, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

When the Priest standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands; he shall say the Prayer of Consecration as followeth.

Lmighty God our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death pon the Cross for our redemption; who made there (by his ne oblation of himself once offered) a sull, perfect, and sufficent sacrifice, oblation, and satisfaction for the sins of the hole world; and did institute, and in his holy Gospel comand us to continue a perpetual memory of that his precise death, until his coming again; Hear us, O merciful Fater, we most humbly beseech thee; and grant that we receive these thy creatures of Bread and Wine, according to thy Son or Saviour Jesus Christ's holy institution, in remembrance of seath and passion, may be partakers of his most blessed Body and Blood: Who in the same night that he was (a) Here the Priess trayed (a) took bread; and when he had given into his bands; anks, (b) he brake it; and gave it to his disci
ss, saying, Take, eat, (c) this is my body which last the bread.

ss, saying, Take, eat, (c) this is my body which last be bread.

ss, saying, Take, eat, (c) this is my body which last be bread.

Like-

take the cup into his

(d) Here be is to Likewise after Supper (d) he took the con and when he had given thanks, he gave a band.

(e) And bere to to them, faying, Drink yeall of this, for this (e) is hand upon every veffet [be it chaice or flagon] in which there is any fined for you, and for many for the remiffing wine to be confe- of fins: Do this, as oft as ye shall drink it, in evaled.

remembrance of me. Amen.

Then shall the Minister first receive the Communion in both hind himself, and then proceed to deliver the same to the Billy Priests, and Deacons in like manner (if any be present) and ofin that to the people also in order into their hands, all meekly knuling. And when he delivereth the Bread to any one, he shall fay; THE Body of our Lord Jesus Christ, which was given for thee, preferve thy body and foul unto everlafting like

Take and eat this in remembrance that Christ died for the and feed on him in thy heart by faith with thankfgiving.

And the Minister that delivereth the Cup to any one, shall fay; THE blood of our Lord Jefus Christ, which was shed in thee, preserve thy body and foul unto everlasting life Drink this in remembrance that Christ's Blood was shed in thee, and be thankful.

If the Consecrated Bread or Wine be all spent before all have conmunicated, the Priest is to consecrate more, according to the Form before prescribed: beginning at | Our Saviour Christ in the fame night, &c.] for the bleffing of the Bread; and at Like wife after supper, &c.] for the bleffing of the Cup.

When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the Consecrated Elements, covering the same with a fair linea cloth

Then shall the Priest say the Lord's Prayer, the people report ing after him every Petition.

OUR Father, which art in heaven, Hallowed be thy Name Thy kingdom come; Thy will be done in earth, as it's in heaven: Give us this day our daily bread; and forgive " our trespasses, as we forgive them that trespass against wi and lead us not into temptation, But deliver us from evil: M thine is the kingdom, and the power, and the glory, for eval and ever. Amen.

After shall be faid as followeth.

O Lord and heavenly Father we thy humble fervants the tirely defire thy fatherly goodness, mercifully to accept this our facrifice of praise and thankfgiving; most humbly be feeching thee to grant, that by the merits and death of the Son Jefus Chrift, and through faith in his blood, we and

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Lory ! Ward , we s O Lor Lord nh of e wor

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thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls, and bodies, to be a reasonable, holy, and lively facrifice unto thee; humbly befeeching thee, that all we who are partakers of this holy Communion, may be suffilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Fa.her Almighty, world without end. Amen.

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Lmighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have ly received these holy Mysteries, with the spiritual food of e most precious Body and Blood of thy Son our Saviour fus Christ; and dost affure us thereby of thy favour and odness towards us; and that we are very members inporate in the mystical Body of thy Son, which is the ffed company of all faithful people; and are also heirs ough hope of thy everlafting kingdom, by the merits of the of precious death and patition of thy dear Son. And most humbly beseech thee, O heavenly Father, so to assist with thy grace, that we may continue in that holy felwhip, and do all such good works as thou hast prepared us to walk in, through Jesus Christ our Lord; to whom, h thee and the Holy Ghost, be all honour and glory, world thout end. Amen.

Then shall be faid or fung,

Lory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship e, we glorify thee, we give thanks to thee for thy great glo-O Lord God, heavenly King, God the Father Almighty. Lord, the only-begotten Son Jesu Christ; O Lord God, ab of God, Son of the Father, that takest away the sins he world, have mercy upon us. Thou that takest away the of the world, have mercy upon us. Thou that takest away sins of the world, receive our prayer. Thou that sittest he right hand of God the Father, have mercy upon us. Or thou only art holy, thou only art the Lord, thou only, hrist, with the Holy Ghost, art most high in the glory of the Father. Amen.

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Then the Priest (or Bishop if he be present,) shall let them diport with this Blessing:

THE peace of God, which patieth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. Amen.

Tollects to be faid after the Offertory, when there is no Communia, every such day one, or more; and the same may be said all, a often as occasion shall serve, after the Collects either of Mains or Evening Prayer, Communion, or Litany, by the alladian of the Minister.

A Shift us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the class ges and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christoff Lord. Amen.

Almighty Lord, and everlasting God, vouchsee, we've feech thee, to direct, fanchify, and govern both our han and bodies in the ways of thy laws, and in the works of commandments; that through thy most mighty protection both here and ever, we may be preserved in body and so through our Lord and Saviour Jesus Christ. Amen.

GRANT, we befeech thee, Almighty God, that the work which we have heard this day with our outward as may through thy grace be so grafted inwardly in our hear that they may bring forth in us the fruit of good living, to honour and praise of thy Name, through Jesus Christo Lord. Amen.

Prevent us, O Lord, in all our doings with thy most grad favour, and further us with thy continual help, that in our works begun, continued, and ended in thee, we may rify thy holy Name, and finally by thy mercy obtain event ing life, through Jesus Christ our Lord. Amen.

A Lmighty God, the fountain of all wisdom, who know our necessities before we ask, and our ignorance in all we beseech thee to have compassion upon our infirmal and those things which for our unworthiness we dare not, for our blindness we cannot ask, vouchsafe to give us for worthiness of the son Jesus Christ our Lord. Amen.

The Communion.

A Lmighty God, who hast promised to hear the petitions of them that ask in thy Son's Name; We befeech thee nercifully to incline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may efedually be obtained, to the relief of our necessity, and to the etting forth of thy glory, through Jesus Christ our Lord. Amen.

Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [For the whole state of Christ's Church militant here in earth | together with one or more of these Collects, last before rehearsed, concluding with the Bleffing.

And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the prieft, according

to his discretion.

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are not, re us for And if there be not above Twenty Persons in the Parish, of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.

and in Cathedral and Collegiate Churches and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

And to take away all occasion of dissension, and superstition, which my Person hath or might have concerning the Bread and Wine, it hall suffice that the Bread be such as is usual to be eaten; but the est and purest Wheat bread that conveniently may be gotten.

and if any of the Bread and Wine remain unconsecrated, the Cutate shall have it to his own use: but if any remain of that which vas consecrated, it shall no: be carried out of the Church, but the rieft, and fuch other of the Communicants as he shall then call unto im, shall immediately after the Blessing, reverently est and drink he same.

he Bread and Wine for the Communion shall be provided by the urate and the Church wardens at the charges of the Parish.

nd note, That every Parishioner shall communicate at the least ree times in the year, of which Easter to be one. And yearly at after every Parishioner shall reckon with the Parson, Vicar, or wate, or his or their Deputy, or Deputies, and pay to them or him l Ecclesiastical Duties, accustomably due, then and at that time be paid.

fter the Divine Service ended, the Money given at the Offertory all be disposed of to such pisus and charitable uses, as the Minister d Church-wardens shall think fit. Wherein if they disagree, it all be disposed of as the Ordinary shall appoint.

" Whereas

The Communion.

"Whereas it is ordained in this office for the Administration of the Lord's Supper, that the Communicant " should receive the same kneeling; (Which Order is well "meant for a fignification of our humble and grateful as "knowledgement of the benefits of Christ therein given to " all worthy Receivers, and for the avoiding of fuch pro-" fanation and diforder in the holy Communion, as night " otherwise ensue :) Yet, lest the same kneeling should by " any Persons, either out of ignorance and infirmity, " "out of malice and obstinacy, be misconstrued and de " praved; It is hereby declared, That thereby, no Adoration is intended, or ought to be done, either unto the Sacra-" mental Bread or Wine there bodily received, or unto an "Corporal Presence of Christ's natural Flesh and Blood " For the Sacramental Bread and Wine remain still in that " very natural substances, and therefore may not be adored " (for that were Idolatry, to be abhorred of all faithful " Christians: (And the natural Body and Blood of our St "viour Christ are in Heaven, and not here; it being again " the truth of Christ's natural Body, to be at one time in more " places than one."



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The MINISTRATION of

PUBLICK BAPTISM of INFANTS,

To be used in the Church.

THE People are to be admonished, that it is most convenient, that Baptism should not be administered but upon Sundays, and other Holy-days, when the most number of People come together: as well for that the Congregation there present may testify the receiving of them, that be newly baptized into the number of Christ's Church; as also because in the Baptism of infants, every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient, that Baptism be ministered in the Vulgar Tongue. Nevertheless (if necessity for require) Children may be baptized upon any other day. And note, That there shall be for every Male Child to be baptized, two Godsathers and one Godmother: And for every Female, one Godsather and two Godmothers.

When there are Children to be baptized, the Parents shall give knowledge thereof ower night, or in the Morning, before the beginning of Morning Prayer to the Curate. And then the Godsathers and Godmothers, and the People with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font (which is then to be filled with pure

Water) and Randing there, shall say,

red,

more

Hath this Child been already baptized, or no?

Early beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can ter into the kingdom of God, except he be regenerate and a nanew of water and of the Holy Ghost; I beseech you to upon God the Father, through our Lord Jesus Christ, at of his bounteous mercy he will grant to this Child that by which by nature he cannot have, that he may be baptized the Water and the Holy Ghost, and received into Christ's thurch, and be made a lively member of the same.

I Then shall the Priest say,

Let us pray.

Lmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing water; and also didst safely lead the children of Israel thy

Publick Baptism of Infants.

thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well beloved Son less Christ in the river Jordan, didst fanctify water to the naystical washing away of sin; We befeech thee for thine infinite mercies, that thou wilt mercifully look upon this Child, wall him, and fanctify him with the Holy Ghoft, that he being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joy ful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally he may come to the land of everlasting life there to reign with thee world without end, through lefts Christ our Lord. Amen.

A Lmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the refurrection of the dead; We call upon thee for this Infant, that he coming to thy holy Baptism, may receive remission of his fins by spiritual regeneration. Receive him, O Lord, as thou hast promised by thy well-beloved Son, faying, Ask, and ye shall have; feek, and ye shall find; knock, and it shall be opened unto you. So give now unto us that ask; let us that feek find, open the gate unto us that knock; that this Infant may enjoy the everlains benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord Amen.

Then shall the People stand up, and the Priest shall says Hear the words of the Gospel written by Saint Mark, in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that he should touch them: and his disciples rebuked those that brough them. But when Jesus saw it, he was much displeased, and in unto them, Suffer the little children to come unto me, at forbid them hot; for of fuch is the kingdom of God. Vent I fay unto you, Whosoever shall not receive the kingdom God as a little child, he shall not enter therein. And he to them up in his arms, put his hands upon them, and bless them.

I After the Gospel is read, the Minister shall make this bit Exhortation upon the words of the Gospel.

Beloved, ye hear in this Gospel, the words of our Savious Christ, that he commanded the children to be brought un him; how he blamed those that would have kept them for him; how he exhorted all men to follow their innocency.

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Publick Baptism of Infants.

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receive how by his outward gesture and deed he declared his sood will toward them; for he embraced them in his arms, he id his hands upon them, and blessed them. Doubt ye not be refore, but earnestly believe, that he will likewise favourably reverthis present Infant; that he will embrace him with the ms of his mercy; that he will give unto him the blessing of ernal life, and make him partaker of his everlasting king-om. Wherefore we being thus persuaded of the good will of ur heavenly Father towards this Infant, declared by his Son such that he savourably loweth this charitable work of our's in bringing this Infant to his holy Baptism; let us faithfully and devoutly give thanks not him, and say,

Lmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us the knowledge of thy grace and faith in thee: Increase this cowledge, and confirm this faith in us evermore. Give thy spirit to this Infant, that he may be born again, and be de an heir of everlasting salvation, through our Lord Jesus rist, who liveth and reigneth with thee and the Holy Spirit, wand for ever. Amen.

Then shall the Priest speak unto the Godfathers and Godmothers on this wife.

Early beloved, ye have brought this Child here to be baptized; ye have prayed that our Lord Jesus Christ would chiase to receive him, to release him of his sins, to sanctify with the Holy Ghost, to give him the kingdom of heaven, everlasting life. Ye have heard also that our Lord Jesus ist hath promised in his Gospel to grant all these things tye have prayed for: which promise he for his part will surely keep and perform. Wherefore after this promise by Christ, this Insant must also faithfully for his part, nise by you that are his Sureties (until he come of age to it upon himself) that he will renounce the devil and all his ks, and constantly believe God's holy Word, and obedienteep his commandments.

I demand therefore,

OST thou, in the Name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, all covetous defires of the same, and the carnal defires of lesh, so that thou wilt not follow, nor be led by them? wer. I renounce them all.

Minister.

Publick Baptism of Infants. Minister.

DOST thou believe in God the Father Almighty, Makerd heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also dirise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of thes; the Refurrection of the flesh; and everlasting Life after death?

Anfw. All this I stedfastly believe.

Minister.

Wilt thou be baptized in this faith?
Anfav. That is my defire.

Minister.

Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answ. I will.

Then shall the Priest Say,

O Merciful God, grant that the old Adam in this Child my be so buried, that the new man may be raised up in his.

Amen.

Grant that all carnal affections may die in him, and that things belonging to the Spirit may live and grow in him. And

Grant that he may have power and strength to have videos and to triumph against the devil, the world, and the self. And

Grant that whosoever is here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God who dost live and govern all things, world without end. And

A Lmighty everliving God, whose most dearly beloved and Jesus Christ, for the forgiveness of our fins, did shed on of his most precious side both water and blood; and got commandment to his disciples, that they should go teach a nations, and baptize them, In the Name of the Father, and the Son, and of the Holy Ghost: Regard, we beseech the stee supplications of thy Congregation: sanctify this Water the mystical washing away of sin; and grant that this can now to be baptized therein, may receive the sulness of the grace, and ever remain in the number of thy faithful and eld children, through Jesus Christ our Lord, Amen.

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Publick Baptism of Infants.

Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers, Name this Child.

And then naming it after them (if they shall certify him that the Child may well endure it) be shall dip it in the Water discreetly and warily, faying,

I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

But if they certify that the Child is weak, it shall suffice to pour water upon it, saying the aforesaid words,

I I baptize thee, In the Name of the Father, and of the

N. Son, and of the Holy Ghoft. Amen.

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Then shall the Priest say,

WE receive this Child into the congregation of Christ's flock, and do * fign him with the fign of the Cross. flock, and do * fign bim with the fign of the Cros, token that hereafter be shall not be ashamed lly to fight under his banner, against sin, the Child's forebead. orld, and the devil; and to continue Christ's faithful soldier d servant unto bis life's end. Amen.

Then shall the Priest fay,

Eeing now, dearly beloved brethren, that this Child is regenerate, and grafted into the body of Christ's Church; us give thanks unto Almighty God for these benefits, and th one accord make our prayers unto him, that this Child y lead the rest of bis life according to this beginning.

I Then shall be faid, all kneeling,

UR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth as it is heaven: Give us this day our daily bread; And forgive us trespasses, as we forgive them that trespass against us; And us not into temptation, But deliver us from evil. Amen.

I Then shall the Priest fay,

E yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy y Spirit, to receive bim for thine own Child by adoption, to incorporate bim into thy holy Church. And humbly befeech thee to grant, that be being dead unto fin, and gunto righteousness, and being buried with Christ in his h, may crucify the old man, and utterly abolish the whole of fin; and that as be is made partaker of the death of thy be may also be partaker of his resurrection; so that finally the residue of thy holy Church, he may be an inheritor of everlasting kingdom, through Christ our Lord. Amen.

7 Ther.

I Then all standing up, the Priest shall say to the Godfathers and Godmotters this Exhortation following :

Porasmuch as this Child hath promised by you his sureties, to renounce the devil and all his works, to believe in God, and to ferve him; ye must remember that it is your parts and duties to fee that this Infant be taught, fo foon as he shall be able to learn, what a folemn vow, promife, and profession be hath here made by you. And that be may know thefethings the better, ye shall call upon bim to hear Sermons, and chiefly ve shall provide that be may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his foul's health; and that this Child may be virtuoully brought up to lead a godly and a Christian life; remembering always that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and tobe made like unto him; that as he died, and rose again for us, to should we who are baptized, die from fin, and rife again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godlines of living.

Then shall be add, and fay,

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YE are to take care that this Child be brought to the Billion to be confirmed by him, fo foon as be can fay the Creed, the Lord's Prayer, and the Ten Commandments in the vulga tongue, and be further instructed in the Church Catechisms forth for that purpose.

" IT is certain by God's Word, that Children which are bap " I tized, dying before they commit actual fin, are undoubt

" edly faved."

"To take away all scruple concerning the use of the fign of " the Cross in Baptism; the true Explication thereof, and the

" just reasons for the retaining of it, may be seen in the xxx

"Canon, first published in the Year MDCIV."

The MINISTRATION of

Private BAPTISM of Children in Houles

THE Curates of every Parish shall often admonish the Per that they defer not the Baptism of their Children longer th the first or second Sunday next after their Birth, or other Holyfalling between, unless upon a great and reasonable cause, to approved of by the Curate.

And also they shall warn them, that without like great cause and necessity they procure not their children to be haptized at home in their houses. But when need shall compel them so to do, then Bap-

tifm shall be administered on this fashion:

I First let the Minister of the Parish, (or in his absence, any other lawful Minister that can be procured) with them that are present, call upon God, and say the Lord's Prayer, and so many of the Collests appointed to be faid before in the Form of Publick Baptism. as the time and present exigence will suffer. And then, the Child being named by some one that is present, the Minister shall pour Water upon it, saying these words,

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

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I Then all kneeling down, the Minister shall give thanks unto God,

and say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive bim for thine own Child by adoption, and to incorporate bim into thy holy Church. And we humbly befeech thee to grant, that as he is now made partaker of the death of thy Son, so be may be also of his resurrection: and that finally, with the refidue of thy Saints be may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. Amen.

I And let them not doubt, but that the Child so haptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertbeless, if the Child, which is after this fort baptized, de afterward live, it is expedient that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true form of Baptism, by bim privately before used. In which case be Shall fay thus,

Certify you, that according to the due and prescribed Order of the Church, at such a time, and at such a place, before

divers witnesses I baptized this Child.

But if the Child were baptized by any other lawful Minister; then the Minister of the Parish where the Child was born or christened, shall examine and try whether the Child be lawfully baptized, or no. In subich case, if those that bring any Child to the Church, do answer that the same Child is already baptized, then shall the Minister examine them further, Saying,

RY whom was this Child baptized?

Who was present when this Child was baptized?

Be-

Because some things effential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this Child baptized? With what words was this Child baptized?

And if the Minister shall find by the answers of such as bring the Child, that all things were done as they ought to be; then shall not be christen the Child again, but shall receive him es one of the slock of true Christian people, saying thus:

I Certify you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original sin, and in the wrath of God, is now by the laver of regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life: for our Lord Jesus Christ doth not deny his grace and mercy unto such Insants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise:

S. Mark 10. 13.

THEY brought young children to Christ, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and hlessed them.

After the Gospel is read, the Minister shall make this brisf Exhortation upon the words of the Gopsel.

Beloved, ye hear in this Gospel the words of our Savious Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to sollow their innocency. Ye perceive how by his outward gesture and deed he declared his good-will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hash likewise favourably received this present Insant, that he hash embraced him with the arms of his mercy, and (as he had promised in his holy Word) will give unto him the blessed of eternal life, and make him partaker of his everlasting kinst dom. Wherefore we being thus persuaded of the good will of

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our heavenly Father, declared by his Son Jesus Christ towards this Infant, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, But deliver us from evil. Amen.

A Lmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to this Infant, that be being born again, and being made an beir of everlasting salvation, through our Lord Jefus Christ, may continue thy fervant, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever.

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Then shall the Priest demand the Name of the Child, which being by the Godsathers and Godmothers pronounced, the Minister shall say,

OST thou, in the Name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous defires of the same, and the carnal defires of the flesh, so that thou wilt not follow nor be led by them?

Answer. I renounce them all.

Minister.

OST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And hat he was conceived by the Holy Ghost; born of the Virgin-lary; that he suffered under Pontius Pilate, was crucified, ead, and buried; that he went down into hell, and also did se again the third day; that he ascended into heaven, and theth on the right hand of God the Father Almighty; and from lence shall come again at the end of the world, to judge the lick and the dead?

And dost thou believe in the Holy Ghost; the holy Catho-k Church; the Communion of Saints; the Remission of sins; e Resurrection of the siesh; and everlasting Life after death? Answ. All this I stedsastly believe.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the fame all the days of thy life?

Answ. I will.

I Then shall the Priest say,

WE receive this Child into the congregation of Christ's # Here the token that hereafter be shall not be ashamed to confess the faith of Christ crucified, and mansuly to fight under his be and the devil; and to continue Christ's faithful soldier and servant unto bis life's end. Amen.

Then Shall the Priest fay,

CEeing now, dearly beloved brethren, that this Child is by S Baptism regenerate and grafted into the Body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that be may lead the rest of bis life according to this beginning.

I Then shall the Priest fay,

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive bim for thine own Child by adoption, and to incorporate bim into thy holy Church. And humbly we befeech thee to grant, that be being dead unto fin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of fin; and that as he is made partaker of the death of thy Son, he may also be partaker of his resurrection; so that finally with the refidue of thy holy Church, be may be an itkeritor of thine everlafting kingdom, through Jefus Christow Lord. Amen.

I Then all standing up, the Minister Shall make this Exhortation to the Godfathers and Godmothers.

Forasmuch as this Child hath promised by you his fureties to renounce the devil and all his works, to believe in God, and to ferve him; ye must remember that it is your pasts and duties to fee that this Infant be taught, fo foon as he shall be able to learn, what a solemn vow, promise, and profession be hath here made by you. And that be may know these things the better, ye shall call upon bim to hear Sermons and chiefly ye shall provide that be may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgal tongue

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tongue, and all other things which a Christian ought to know and believe to his foul's health; and that this Child may be virtuously brought up to lead a godly and a Christian life; remembering always that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and be made like unto him; that as he died, and rose again for us; fo should we, who are baptized, die from fin, and rife again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

But if they which bring the Infant to the Church do make such uncertain answers to the Priest's questions, as that it cannot appear that the Child was baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghoft (which are effential parts of Baptism;) then let the Priest baptize it in the Form before appointed for Publick Baptism of Infants; savin & that at the dipping of the Child in the Font, be shall use this Form of words :

If thou art not already baptized, N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Choft. Amen.

The MINISTRATION of

BAPTISM to such as are of riper years, and able to answer for themselves.

When any such Persons as are of riper Years are to be haptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a Week before at the least, by the Parents, or some other discreet Persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prefare themselves with Prayer and Fasting for the receiving of this boly Sacrament.

And if they shall be found fit, then the Godfathers and Godmothers (the People being affembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font immediately after the Second Lesson, either at Morning or Evening Prayer, as the Curate in bis discretion shall think fit.

And standing there, the Priest shall ask, whether any of the Persons bere presented, be baptized or no: If they shall answer No; then Skall the Priest fay thus:

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DEarly beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the sless sless, and they that are in the sless cannot please God, but live in sin, committing many actual transgressions;) and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons that which by nature they cannot have, that they may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made lively members of the same.

¶ Then shall the Priest say, Let us pray.

(And bere all the Congregation shall kneel.)

A Lmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy Baptism; and by the Baptism of thy well beloved Son Jesus Christ in the river Jordan, didst sanctify the element of water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon these thy servants; wash them and sanctify them with the Holy Ghost, that they being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedsast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land everlasting life, there to reign with thee world without end, through Jesus Christ our Lord. Amen.

A Lmighty and immortal God, the aid of all that need, the helper of all that flee to thee for fuccour, the life of them that believe, and the refurrection of the dead; We call upon thee for these persons, that they coming to thy holy Baptism, may receive remission of their sins by spiritual regeneration. Receive them, O Lord, as thou hast promised by thy well-belowed Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: so give now unto us that ask; let us that seek, find; open the gate unto us that knock; that these persons may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen,

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I Then shall the people stand up, and the Priest shall say, Hear the words of the Gospel written by Saint John, in the third Chapter, beginning at the first Verse.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jefus answered and said unto him, Verily verily I say unto thee, Except a man be born again, he cannot fee the kingdom of God. Nicodemus faith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where t listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: fo is every one that

After which he shall say this Exhortation following.

Reloved, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God. Wherey ye may perceive the great necessity of this Sacrament, there it may be had. Likewise immediately before his ascenon into heaven (as we read in the last chapter of Saint lark's Gospel) he gave command to his disciples, saying, Go into all the world, and preach the Gospel to every creaure: He that believeth and is baptized, shall be faved; but he hat helieveth not, shall be damned. Which also sheweth unous the great benefit we reap thereby. For which cause Saint eter the Apostle, when upon his first preaching of the Gos-I many were pricked at the heart, and faid to him and the ft of the Apostles, Men and brethren, what shall we do? plied and faid unto them, Repent, and he baptized every he of you for the remission of sins, and ye shall receive the ft of the Holy Ghost: for the promise is to you and your hildren, and to all that are afar off, even as many as the Lord r God shall call. And with many other words exhorted he em, faying, Save yourselves from this untoward generaon. For (as the same Apostle testifieth in another place) en Baptism doth also now save us (not the putting away of e filth of the flesh, but the answer of a good conscience to-

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wards God) by the refurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive these present persons, truly repenting and coming unto him by faith; that he will grant them remission of their sins, and bestow upon them the Holy Ghost; that he will give them the blessing of eternal life, and make them partakers of his everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly Father towards these persons, declared by his Son sector fus Christ; let us faithfully and devoutly give thanks to him,

and fay,

A Lmighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsased to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore: Give thy Holy Spirit to these persons, that they may be born again, and be made beirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

Then the Priest shall speak to the Persons to be baptized at this wise:

WELL-beloved, who are come hither defiring to receive holy Baptism, ye have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsase to receive you and bless you, to release you of your fins, to give you the kingdom of heaven and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, ye must also faithfully for your part promise in the presence of these your Witnesses, and this whole congregation, that ye will renounce the devil and all his works, and constantly believe God's holy

Word, and obediently keep his Commandments.

Then shall the Priest demand of each of the Persons to be baptive ed, severally, these Questions following.

everft. DOST thou renounce the devil and all his works the vain pomp and glory of the world, with a covetous defires of the same, and the carnal defires of the same, fiesh, so that thou wilt not follow, nor be led by them?

Answ. I renounce them all.

Quest. DOST thou believe in God the Father Almight

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And in Jefus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he fuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rife again the third day; that he ascended into heaven, and fitteth on the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of fins; the Refurrection of the flesh; and everlasting Life after death?

Answ. All this I stedfastly believe.

Quift. [7] It thou be baptized in this faith? Answ. That is my defire.

Quef. Will thou then obediently keep God's holy will and commandments, and walk in the fame all the days of thy life?

Answ. I will endeavour so to do, God being my helper.

I Then shall the Priest say,

Merciful God, grant that the old Adam in these persons may be so buried, that the new man may be raised up in them. Amen.

Grant that all carnal affections may die in them, and that all things belonging to the Spirit may live and grow in them. Amen.

Grant that they may have power and strength to have victory, and to, triumph against the devil, the world, and the flesh. Amen.

Grant that they being here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and verlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

A Lmighty everliving God, whose most dearly beloved Son A Jesus Christ, for the forgiveness of our fins, did shed out of his most precious fide both water and blood, and gave ommandment to his disciples, that they should go teach all lations, and baptize them, In the Name of the Father, and of he Son, and of the Holy Ghost; Regard, we beseech thee, he supplications of thy congregation: sanctify this water to he mystical washing away of sin: and grant that the persons ow to be baptized therein, may receive the fulness of thy face, and ever remain in the number of thy faithful and elect hildren, through Jesus Christ our Lord. Amen.

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Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Fent, according to his discretion, shall ask the Godfathers and Godmathers the Name; and then shall dip him in the water, or pour water upon him, saying,

I baptize thee, In the Name of the Father, and of the

Son, and of the Holy Ghoft. Amen.

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E receive this person into the congregation of Christ's flock, and do * sign bim with the sign of the Cross, * Here the in token that hereafter be shall not be ashamed Priess supen the to confess the faith of Christ crucified, and man-Person's forebead. fully to sight under his banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto bis life's end. Amen.

I Then shall the Priest say,

Steing now, dearly beloved brethren, that these persons are regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that they may lead the rest of their life according to this beginning.

Then shall be said the Lord's Prayer, all kneeling.

UR Father which art in heaven, Hallowed be thy Name;
Thy kingdom come; Thy will be done in earth, as it is
in heaven: Give us this day our daily bread; And forgive us
our trespasses, as we forgive them that trespass against us;
And lead us not into temptation, but deliver us from evil

Amen.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchfased to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to these persons, that being now born again, and made beirs of everlasting salvation, through our Lord Jesus Christ, they may continue thy servants, and attain thy promises, through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same Holy Spirit everlastingly. Amen.

Then all standing up, the Priest shall use this Exhortation sollowing; speaking to the Godfathers and Godmothers sirst.

Forafmuch as these persons have promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your part and duty to put them in mind what a solemn vow, promise, and

profession they have now made before this congregation, and especially before you their chosen witnesses. And ye are also to call upon them to use all diligence to be rightly instructed in God's holy Word, that fo they may grow in grace and in the knowledge of our Lord Jesus Christ, and live godly, righte. oully, and soberly in this present world.

(I And then speaking to the new baptized Persons, he shall proceed, and fay,)

A ND as for you, who have now by Baptism, put on Christ, A it is your part and duty also, being made the children of God, and of the light by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light: remembering always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; fo should we, who are baptized, die from fin, and nie again unto righteoufness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

Il is expedient that every Person, thus baptized, should be confirmed by the Bishop, so soon ofter his Baptism as conveniently may be; that so be may be admitted to the Holy Communion.

If any Persons not baptized in their infancy, shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptilm of Infants, or (in case of extreme danger) the Office for Private Baptism, only changing the word [Infant] for [Child er Person] as occasion requiretb.

CATECHISM; that is to fay, an Instruction, to be learned of every Person, before he be brought to be confirmed by the Bishop.

Question.

MHAT is your Name? Answer N. or M.

Quest. Who gave you this Name?

Answer. My Godfathers and Godmothers in my Baptism, herein I was made a member of Christ, the Child of God, and inheritor of the kingdom of heaven.

Queft. What did your Godfathers and Godmothers then

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and 100 Answ. They did promise and vow three things in my name. ff, that I should renounce the devil and all his works, the pomps pomps and vanity of this wicked world, and all the finful lufts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy Will and Commandments, and walk in the same all the days of my life.

Queft. Dost thou not think that thou art bound to believe,

and to do, as they have promifed for thee?

Anfav. Yes verily; and by God's help fo I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechift. Rehearse the Articles of thy belief.

Answer.

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Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy catholick Church; The Communion of Saints; The Forgiveness of fins; The Resurrection of the body; And the Life everlasting. Amen.

Quest. What dost thou chiefly learn in these Articles of thy

Answ. First, I learn to believe in God the Father, who hat made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all

mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Quest. You said that your Godsathers and Godmother dipromise for you, that you should keep God's commandments Tell me how many there be?

Anfav. Ten.

Quest. Which be they?

Ansaver.

THE same which God spake in the twentieth Chapters Exodus, saying, I am the Lord thy God: who broad the out of the land of Egypt, out of the house of bondage.

1. Thou shalt have none other gods but me.

A Catechism.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the fins of the fathers upon the children, unto the third and fourth generation of them that hate me; and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do: but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother: that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his as, nor any thing that is his.

Quif. What dost thou chiefly learn by these commandments? Answ. I learn two things: My duty towards God, and my uty towards my Neighbour.

Rueft. What is thy duty towards God?

Anjw. My duty towards God is to believe in him, to fear im, and to love him with all my heart, with all my mind, with all my foul, and with all my strength; to worship him, begive him thanks, to put my whole trust in him, to call pon him, to honour his holy Name and his Word; and to true him truly all the days of my life.

Queft. What is thy duty towards thy Neighbour?

Anjw. My duty towards my Neighbour is to love him as yielf, and to do to all men, as I would they should do unto 6. To love, honour, and succour, my father and mother. To mour, and obey the King, and all that are put in authority

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under him. To submit myself to all my governors, teachers, spiritual pastors and masters. To order myself lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealings. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering. To keep my body in temperance, soberness, and chastity. Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

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Catechift. My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent Prayer. Let me hear therefore if thou canst fay the Lord's Prayer.

Answer.

OUR Father which art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Quest. What desirest thou of God in this Prayer?

Answ. I defire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our fins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sond wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

Question.

HOW many Sacraments hath Christ ordained in his Church?

Answ. Two only, as generally necessary to salvation;
that is to say, Baptism, and the Supper of the Lord.

Quest. What meanest thou by this word Sacrament?

Anfav. I mean an outward and visible fign of an invand and spiritual grace, given unto us, ordained by Christ himself as a means whereby we receive the same, and a pledge to affure us thereof.

Quest. How many parts are there in a Sacrament?

Arfw. Two: the outward visible sign, and the inward spiritual grace.

A Catechism.

Quest. What is the outward visible sign, or form in Baptism?
Answ. Water: wherein the person is baptized, In the Name
of the Father, and of the Son, and of the Holy Ghost.

Quel. What is the inward and spiritual grace?

Anjw. A death unto fin, and a new dirth unto righteoufness: for being by nature born in fin and the children of wrath, we are hereby made the children of grace.

Quest. What is required of persons to be baptized?

Anjw. Repentance, whereby they forfake fin: and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Quest. Why then are Infants baptized, when by reason of

their tender age they cannot perform them?

Answ. Because they promise them both by their Sureties: which promise, when they come to age, themselves are bound to perform.

Queft. Why was the Sacrament of the Lord's Supper or-

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Answ. For the continual remembrance of the facrifice of the death of Christ, and of the benefits which we receive hereby.

Quest. What is the outward part, or fign of the Lord's Supper?

Answ. Bread and Wine, which the Lord hath commanded

be received.

Quest. What is the inward part, or thing fignified?

dinfw. The Body and Blood of Christ, which are verily and deed taken and received by the faithful in the Lord's Supper. Queft. What are the benefits whereof we are partakers creby?

Anfw. The strengthening and refreshing of our souls by the ody and Blood of Christ, as our bodies are by the bread and

ine.

Queft. What is required of them who come to the Lord's pper?

Answ. To examine themselves, whether they repent them ally of their former fins, stedfastly purposing to lead a new is have a lively faith in God's mercy through Christ, with hankful remembrance of his death; and be in charity with men.

be Curate of every Parish shall diligently upon Sundays and loly-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish nt unto him, as he shall think convenient, in some part of this acchism.

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Confirmation.

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- And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Apprentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear, and he ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.
- I So soon as Children are come to a competent Age, and can sayin their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments: and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather or a Godmother, as a Witness of their Confirmation.
- And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Eurate of every Parish shall either bring or send in writing, with his hand subscribed thereunto, the Names of all such Persons within his Parish, as he shall think sit to be presented to the Bishop to be confirmed. And if the Bishop approve of them, he shall confirm them in manner following.

The Order of CONFIRMATION, or Laying on of Hands upon those that are baptized, and come to years of discretion.

I Upon the day appointed all that are to be then Confirmed, bits placed, and flanding in order before the Bishop; he (or see other Minister appointed by him) shall read this Preface following

To the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hall thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained: which order is very convenient to be observed, to the end that child ren being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised so them in Baptism, they may themselves with their own mouth and consent, openly before the Church, ratify and consent the same, and also promise that by the grace of God, they we evermore endeavour themselves faithfully to observe the things, as they, by their own confession, have affented unto

Confirmation.

I Then Shall the Bishop fay,

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O ye here in the prefence of God, and of this Congregation, renew the folemn promife and vow that was made your name at your Baptism; ratifying and confirming the ime in your own persons, and acknowledging yourselves ound to believe, and to do all those things which your God-inhers and Godmothers then undertook for you?

¶ And every one shall audibly answer, I do.
The Bishop.

UR help is in the Name of the Lord;

Answer. Who hath made heaven and earth.

Bishop. Bleffed be the Name of the Lord;

Answer. Henceforth, world without end.

Bishop. Lord, hear our prayers;

Answer. And let our cry come unto thee.

Bishop. Let us pray.

Lmighty and everliving God, who hast vouchfased to regenerate these thy servants by Water and the Hely Ghost,
adhast given unto them forgiveness of all their sins; Strengthen
em, we beseech thee, O Lord, with the Holy Ghost the Comrter, and daily increase in them thy manifold gifts of grace;
e spirit of wisdom and understanding; the spirit of counsel,
ad ghostly strength; the spirit of knowledge and true godlisi; and fill them, O Lord, with the spirit of thy holy fear,
we and for ever. Amen.

Then all of them in order kneeling before the Bishop, he shall lay his band upon the head of every one severally, saying,

Efend, O Lord, this thy child, [or this thy fervant] with thy heavenly grace, that be may continue thine for ever: d daily increase in thy Holy Spirit more and more, until be me unto thy everlasting kingdom. Amen.

Then shall the Bishop say, The Lord be with you; Answ. And with thy Spirit.

And (all kneeling down) the Bishop shall add, Let us pray.

UR Father, which art in heaven, Hallowed be thy Name;
Thy kingdom come; Thy will be done in earth, as it is
heaven: Give us this day our daily bread; And forgive us our
fpaffes, as we forgive them that trefpafs against us; And lead
not into temptation, But deliver us from evil. Amen.

7 And

Matrimony.

And this Collett.

A Lmighty and everlasting God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life, through cur Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

Almighty Lord, and everlasting God, vouchsase, we befeech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

Then the Bishop shall bless them, saying thus,

The blessing of God Almighty, the Father, the Son, and
the Holy Ghost, be upon you, and remain with you for
ever. Amen.

And there shall none be admitted to the boly Communion, until sub time as he be Confirmed, or he ready and desirous to be Confirmed

The Form of Solemnization of MATRIMONY.

Thirst the Banns of all that are to be married together, must be published in the Church three several Sundays or Holy-days, in the time of divine Service, immediately before the Sentences for the Offertory; the Curate saying after the accustomed manner:

I Publish the Banns of Marriage between M. of --- and N. of --- and N. of --- If any of you know cause or just impediment why these two persons should not be joined together in holy Matrimony, ye are to declare it: This is the first [second or third] time of asking

And if the Persons that are to be married, dwell in divers Perisbes, the Banns must be asked in both Parishes; and the Curalt of the one Parish shall not solemnize Matrimony betwit them, without a Certificate of the Banns being thrice asked from the Curate of the other Parish.

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At the day and time appointed for Solemnization of Matrimony, the Persons to be married shall come into the body of the Church with their Friends and Neighbours: And there standing together, the Man on the right hand, and the Woman on the left, the Priest shall say,

Early beloved, we are gathered together here in the fight of God, and in the face of this congregation, to join togeter this man and this woman in holy Matrimony; which is a honourable estate, instituted of God in the time of man's incency, fignifying unto us the mystical union that is betwixt which and his Church; which holy estate Christ adorned and cautified with his presence, and first miracle that he wrought in ana of Galilee, and is commended of Saint Paul to be hopurable among all men; and therefore is not by any to be entryised, nor taken in hand unadvisedly, lightly, or wantonly, satisfy men's carnal lusts and appetites, like brute beasts that we no understanding; but reverently, discreetly, advisedly, berly, and in the fear of God, duly considering the causes twhich Matrimony was ordained.

First, it was ordained for the procreation of children, to be ought up in the fear and nurture of the Lord, and to the

aife of his holy Name.

Secondly, it was ordained for a remedy against sin, and to aid fornication, that such persons as have not the gift of conlency, might marry, and keep themselves undefiled members

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Thirdly, it was ordained for the mutual society, help, and mfort, that the one ought to have of the other, both in profity and adversity: Into which holy estate these two persons stent come now to be joined. Therefore if any man can shew y just cause why they may not lawfully be joined together, let a now speak, or else hereaster for ever hold his peace.

And also speaking to the persons that shall be married, he shall say, Require and charge you both (as ye will answer at the dreadful day or judgement, when the secrets of all hearts led be disclosed) that if either of you know any impediment, by ye may not be lawfully joined together in Matrimony, do now confess it. For be ye well assured, that so many recoupled together otherwise than God's word doth allow, not joined together by God, neither is their Matrimony sul.

which day of Marriage, if any man do alledge and declare impediment, why they may not be coupled together in Ma-mony, by God's Law, or the Laws of this Realm; and will

Matrimony.

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be bound, and Sufficient Sureties with bim, to the parties, or if put in a caution (to the full value of Such charges as the put sons to be married do thereby Sustain) to prove his allegated then the Solemnization must be deferred until Such time as the truth be tried.

If no impediment be alledged, then shall the Curate say un the Man,

M. WILT thou have this woman to thy wedded wife, the live together after God's ordinance, in the holy effect of Matrimony? Wilt thou love her, comfort her, honourant keep her in fickness and in health; and forsaking all other keep thee only unto her, so long as ye both shall live?

The Man shall answer, I will.

I Then shall the Priest say unto the Woman,

N. WILT thou have this man to thy wedded husbands live together after God's ordinance in the ho estate of Matrimony? Wilt thou obey him, serve him, low honour, and keep him in sickness and in health; and sorsall other, keep thee only unto him, so long as ye both shall live

The Woman shall answer, I will.

I Then shall the Minister say,

Who giveth this Woman to be married to this Man?

Then shall they give their troth to each other in this manner.

The Minister receiving the Woman at her father's or fried hands, shall cause the Man with his right hand to take the man by her right hand, and to say after him as followed;

I M. take thee N. to my wedded wife, to have and to he from this day forward, for better for worfe, for richer poorer, in fickness and in health, to love and to cheriff, death us do part, according to God's holy ordinance; a thereto I plight thee my troth.

Then shall they loofe their hands, and the Weman with her il hand taking the Man by his right hand, shall likewife says the Minister;

IN. take thee M. to my wedded husband, to have and to have from this day forward, for better, for worse, for richer poorer, in sickness and in health, to love, cherish, and obey, till death us do part, according to God's holy ordinant and thereto I give thee my troth.

Then shall they again loose their hands, and the Man shalls unto the Woman a Ring, laying the same upon the Book, with accustomed duty to the Priest and Clerk. And the Priest taking

Ring, shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left band. And the Man bolding the Ring there, and taught by the Priest, shall say:

WITH this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the ame of the Father, and of the Son, and of the Holy Ghost. men.

Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, they skall both kneel down, and the Minister shall say,

Let us pray.

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Eternal God, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life; Send by blessing upon these thy servants, this Man and this Wean, whom we bless in thy Name; that as Isaac and Reca, lived faithfully together, so these persons may surely perm and keep the vow and covenant betwixt them made, hereof this Ring given and received is a token and pledge;) I may ever remain in persect love and peace together, live according to thy laws, through Jesus Christ our Lord.

Then shall the Priest join their right hands together, and say, Those whom God hath joined together, let no man put ader.

Then shall the Minister speak unto the People:

Orasmuch as M. and N. have consented together in holy wedlock, and have witnessed the same before God and company, and thereto have given and pledged their trother to other, and have declared the same by giving and reing of a Ring, and by joining of hands; I pronounce that the man and wife together, In the Name of the Father, and se Son, and of the Holy Ghost. Amen.

And the Minister shall add this blessing:

On the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his ar look upon you, and so fill you with all spiritual beneon and grace, that ye may so live together in this life, in the world to come ye may have life everlasting. Amen.

In the Minister or Clerks going to the Lord's Table, shall

or sing this Psalm following:

Beat's omnes. Psal. 128.

fled are all they that fear the Lord: and walk in his ways. For thou shalt eat the labour of thine hands: O well is and happy shalt thou be.

Thy

Thy wife shall be as the fruitful vine: upon the walls of thine house.

Thy children like the olive-branches: round about thy table, Lo, thus shall the man be blessed: that feareth the Lord,

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy children's children: and peace

upon Israel.

Glory be to the Father, &c.As it was in the beginning, &c.

¶ Or this Pfalm.

Deus misereatur. Psal. 67.

GOD be merciful unto us, and bless us: and shew ust

That thy way may be known upon earth: thy faving heal among all nations.

Let the people praise thee, O God: yea, let all the peop

praise thee.

O let the nations rejoice and be glad: for thou shalt jude the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: let all the people pra

thee.

Then shall the earth bring forth her increase: and God, evour own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall be

him.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Psalm ended, and the man and the woman kneeling of the Lord's Table, the Priest standing at the Table, and turning face towards them, shall say,

Lord, have mercy upon us.

Answer. Christ, have mercy upon us. Minister. Lord, have mercy upon us.

OUR Father, which art in heaven; Hallowed be thy Nather than the done in earth, as the heaven: Give us this day our daily bread; And forgive the trespasses, as we forgive them that trespass against us; I lead us not into temptation, but deliver us from evil. Am

Minister. O Lord, fave thy fervant, and thy handmaid;
Answer. Who put their trust in thee.

Minister. O Lord, fend them help from holy thy place;
Arfaver. And evermore defend them.

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pouse the

Minister. Be unto them a tower of strength, Answer. From the face of their enemy. Minister. O Lord, hear our prayer; Answer. And let our cry come unto thee.

Minister.

OGOD of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their earts; that whatsoever in thy holy word they shall profitably arn, they may indeed fulfil the same. Look, O Lord, merciully upon them from heaven, and bless them. And as thou side send thy blessing upon Abraham and Sarah, to their reat comfort; so vouchsafe to send thy blessing upon these by servants, that they obeying thy will, and alway being in sety under thy protection, may abide in thy love unto their ses end, through Jesus Christ our Lord. Amen.

This Prayer next following shall be omitted, where the woman is past child-bearing.

Merciful Lord and heavenly Father, by whose gracious gift mankind is increased: We beseech thee, affish with thy sting these two persons, that they may both be fruitful in occation of children, and also live together so long in godly e and honesty, that they may see their children christianly virtuously brought up, to thy praise and honour, through us Christ our Lord. Amen.

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God, who by thy mighty power hast made all things of nothing; who also (after other things set in order) didst oint that out of man (created after thine own image and litude) woman should take her beginning; and knitting n together, didst teach, that it should never be lawful to asunder those whom thou by Matrimony hadst made one: od, who hast consecrated the state of Matrimony to such xcellent mystery, that in it is fignified and represented the lual marriage and unity betwixt Christ and his Church; mercifully upon these thy servants, that both this man love his wife, according to thy Word, (as Christ did love poufe the Church, who gave himfelf for it, loving and thing it, even as his own flesh;) and also that this woman be loving and amiable, faithful and obedient to her and; and in all quietness, sobriety and peace, be a follower ly and godly Matrons. O Lord, blefs them both, and them to inherit thy everlasting kingdom, through Jesus tour Lord. Amen.

Then

Then shall the Prieft fay,

A Lmighty God, who at the beginning did create our first parents, Adam and Eve, and did fanctify and join them together in marriage: Pour upon you the riches of his grace, fanctify and bless you, that ye may please him both in body and foul, and live together in holy love unto your lives end, Anen,

After which, if there be no Sermon declaring the duties of mis and wife, the Minister shall read as followeth.

A LL ye that are married, or that intend to take the holy 1 estate of Matrimony upon you, hear what the holy Scrip ture doth fay as touching the duty of husbands towards the

wives, and wives towards their husbands.

Saint Paul in his Epiftle to the Ephefians, the fifth Chapter doth give this commandment to all married men: Hulbands love your wives, even as Christ also loved the Church, and go himself for it; that he might fanctify and cleanse it with the washing of water, by the word; that he might present it to him felf a glorious Church, not having spot or wrinkle, or any for thing; but that it (hould be holy and without blemish, So oug men to love their wives as their own bodies; he that loveth wife, loveth himfelf. For no man ever yet hated his own fell but nourisheth and cherisheth it, even as the Lord the Church for we are members of his body, of his flesh, and of his bond For this cause shall a man leave his father and mother, a shall be joined unto his wife, and they two shall be one fit This is a great mystery : but I speak concerning Christ and Church. Nevertheless, let every one of you in particular love his wife even as himfelf.

Likewise the same St. Paul writing to the Colossians, se eth thus to all men that are married: Hutbands, love !

wives, and be not bitter against them.

Hear also what Saint Peter the Apostle of Christ, who himself a married man, saith unto them that are man Ye husbands, dwell with your wives, according to knowled giving honour unto the wife, as unto the weaker veffel, as being heirs together of the grace of life; that your pra be not hindered.

Hitherto ye have heard the duty of the husband toward wife. Now likewife, ye wives, hear and learn your duits wards your husbands, even as it is plainly fet forth in Scripture.

Saint Paul, in the aforenamed Epistle to the Ephesians, to eth you thus; Wives, submit yourselves unto your own

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bands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ; so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives, submit yourselves unto your own hus-

bands, as it is fit in the Lord.

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Saint Peter also doth instruct you very well, thus saying; Ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be wen by the conversation of the wives: while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also who trusted in God adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

It is convenient that the new married Persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.

The ORDER for the VISITATION of the Sick.

When any person is sick, notice shall be given thereof to the Minifir of the Parish: who coming into the fick person's house, shall say, Peace be to this house, and to all that dwell in it.

When he cometh into the fick man's presence, he shall say, kneeling down,

Remember not, Lord, our iniquities, nor the iniquities of our forefathers; Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood; and enot angry with us for ever.

Answ. Spare, us good Lord.

Then the Minister shall Say,

Let us pray.

Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

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OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, but deliver us from evil. Amen.

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Minister. O Lord, save thy servant;
Answ. Which putteth his trust in thee.
Minister. Send him help from thy holy place.
Answ. And evermore mightly defend him.
Minister. Let the enemy have no advantage of him;
Answ. Nor the wicked approach to hurt him.
Minister. Be unto him, O Lord, a strong tower:
Answ. From the sace of his enemy.
Minister. O Lord, hear our prayers;
Answ. And let our cry come unto thee.

Minister.

O LORD, look down from heaven, behold, vifit, and relieve this thy fervant. Look upon him with the eyes of thy mercy, give him comfort and fure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and fafety, through Jefus Christ our Lord. Amen.

HEAR us, Almighty and most mercisul God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to him; that the sense of his weakness may add strength to his saith, and seriousness to his repentance. That if it shall be thy good pleasure to restore him to his forms health, he may lead the residue of his life in thy sear, and to thy glory: or else give him grace so to take thy visitation, that after this painful life ended, he may dwell with thee in the everlasting, through Jesus Christ our Lord. Amen.

Then shall the Minister exhort the sick Person after this sur or other like.

Dearly beloved, know this that Almighty God is the Lord of life and death, and of all things to them pertaining as youth, strength, health, age, weakness, and sickness. When fore whatsoever your sickness is, know you certainly, that is God's visitation. And for what cause soever this sickness sent unto you, whether it be to try your patience for the ample of others, and that your faith may be found in the of the Lord, laudable, glorious and honourable to the incre of glory and endless felicity; or else it be sent unto you correct and amend in you whatsoever doth offend the type

23

your heavenly Father; know you certainly, that if you truly repent you of your fins, and bear your fickness patiently, trusting in God's mercy for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submiting yourself wholly unto his will, it shall turn to your profit, and help you so ward in the right way that leadeth unto everlasting life.

If the person visited be very sick, then the Curate may end his Ex-

hortation in this place, or else proceed. TAKE therefore in good part the chastisement of the Lord: I For (as St. Paul faith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with fons; for what fon is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which coreffed us, and we gave them reverence: shall we not much ather be in subjection unto the Father of Spirits, and live?" for they verily for a few days chaftened us after their own leasure: but he for our profit that we might be partakers of is holiness. These words, good brother, are written in holy cripture for our comfort and instruction, that we should paently and with thanksgiving bear our heavenly Father's corthion, whenfoever by any manner of advertity it shall please is gracious goodness to visit us. And there should be no feater comfort to Christian persons, than to be made like no Christ, by suffering patiently adversities, troubles, and cknesses. For he himself went not up to joy, but first he sufred pan; he entered not into his glory before he was crufied. So truly our way to eternal joy is to fuffer here with hill: and our door to enter into eternal life, is gladly to die th Christ; that we may rise again from death, and dwell thhim in everlasting life. Now therefore taking your ficks, which is thus profitable for you, patiently; I exhort uin the Name of God, to remember the profession which umade unto God in your Baptism. And forasmuch as after life there is an account to be given unto the righteous dge, by whom all must be judged without respect of peril require you to examine yourfelf and your estate, both ard God and man: fo that accufing and condemning welf for your own faults, you may find mercy at our healy Father's hand for Chrift's fake, and be not accused and demned in that fearful judgement. Therefore I thall re-

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hearfe to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

Here the Minister shall rehearse the Articles of the Faith, saying thus;

OST thou believe in God the Father Almighty, Maker of heaven and earth?

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And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucised, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth on the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of Sins; the Resurrection of the flesh; and everlasting Life after death?

I The fick Person shall answer,

All this I stedfastly believe.

I Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exherting him to forgive from the bottom of his heart all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or worng to asy man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts what he woeth, and what is owing unto him; for the better discharging of his Conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

These words before rehearsed may be said before the Minister

begin his Prayer, as he shall see cause.

The Minister should not omit earnestly to move such sick person

as are of ability, to be liberal to the poor.

Here shall the sick person be moved to make a special Consession, his sins, if he feel his Conscience troubled with any weighty maker. After which Confession, the Priest shall absolve him (if humbly and heartily desire it) after this fort.

OUR Lord Jesus Christ, who hath lest power to he Church to absolve all sinners who truly repent and be lieve in him; of his great mercy forgive thee thine offences and by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, as of the Holy Ghost. Amen.

And then the Priest shall say the Collect following.

Let us pray.

O Most merciful God, who according to the multitude of thy mercies doft fo put away the fins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy fervant who most earnestly desireth pardon and forgiveness. Renew in him (most loving Father) whatfoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve, and continue this fick member in the unity of the Church: confider his contrition, accept his tears, affwage his pain, as shall feem to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not unto him his. former fins; but strengthen him with thy bleffed Spirit; and when thou art pleased to take him hence, take him unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. Amen.

> Then shall the Minister say this Psalm. In te, Domine, Speravi. PSAL. 71.

In thee, O Lord, have I put my trust; let me never be put to confusion : but rid me, and deliver me in thy righteousless; incline thine ear unto me; and fave me.

Be thou my strong hold, whereunto I may alway refort: hou hast promised to help me; for thou art my house of de-

ence and my castle.

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Son,

Deliver me, O my God, out of the hand of the ungodly: ut of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou

ntmy hope, even from my youth.

Through thee have I been holden up ever fince I was orn: thou art he that took me out of my mother's womb; by praise shall be always of thee.

I am become as it were a monster unto many : but my

bre trust is in thee.

0 let my mouth be filled with thy praise: that I may fing of lyglory and honour all the day long.

Cast me not away in the time of age: firsake me not when

ly strength faileth me.

For mine enemies speak against me, and they that lay ait for my foul, take their counsel together, saying : God th forfaken him; perfecute him, and take him; for there is one to deliver him.

Go not far from me, O God: my God, haste thee to help me. K 4

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and falvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forfake me not, O God, in mine old age, when I am greyheaded: until I have shewed thy strength unto this generalon, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee!

Glory be to the Father, &c. As it was in the beginning, &c.

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O Saviour of the world, who by thy Cross and precious Blocd hast redeemed us; save us and help us, we humbly beseech thee, O Lord.

Then shall the Minister Say,

THE Almighty Lord who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence, and make thee know and set, that there is none other Name under heaven given to man, in whom and through whom thou mayest receive health and sale ration, but only the Name of our Lord Jesus Christ. Amen.

And after that shall say,
UNTO God's gracious mercy and protection we commit the
The Lord bless thee, and keep thee; The Lord make he
face to shine upon thee, and be gracious unto thee; The Lor
list up his countenance upon thee, and give thee peace but

now and evermore. Amen.

¶ A Prayer for a fick child.

Almighty God and merciful Father, to whom alone he long the iffues of life and death; Look down from heave we humbly befeech thee, with the eyes of mercy upon the child now lying upon the bed of fickness: visit him, O los with thy salvation; deliver him in thy good appointed the from his bodily pain, and save his soul for thy mercies sake.

That if it shall be thy pleasure to prolong his days here on earth, he may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in his generation; or else receive him into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this. O Lord, for thy mercies fake, in the fame thy Son, our Lord Jesus Christ; who liveth and reigneth with thee and the Holy Ghost ever one God, world without end. Amen.

A Prayer for a fick person, when there appeareth but small hope of recovery.

O Father of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy fervant, here lying under thy hand in great weakness of body. Look graciously upon him, O Lord; and the more the outward man decayeth, strengthen him, we befeech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give him unfeigned repentance for all the errors of his life past, and stedfatt faith in thy Son Jesus, that his fins may be done away by thy mercy, and his pardon sealed in heaven, before he go hence, and be no more feen. We know, O Lord, that there is no word impeffible with thee; and that if thou wilt, thou canst even yet raise him up, and grant him a longer continuance amongst us. Yet forasmuch as in all appearance the time of his diffolution draweth near; so fit and prepare him, we be eech thee, against the hour of death, that after his departure hence in peace and in thy favour, his foul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. Amen.

A commendatory Prayer for a fick person at the point of departure. Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prilons: We humbly commend the foul of this thy fervant, our dear brother, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour: most humbly befeeching hee, that it may be precious in thy fight. Wash it, we pray hee, in the blood of that immaculate Lamb that was flain to ake away the fins of the world: that what foever defilements may have contracted in the midst of this miserable and naughworld, through the lufts of the flesh, or the wiles of Satan, be-R purged and done away, it may be presented pure and withof spot before thee. And teach us who survive in this and ther like daily spectacles of mortality, to see how frail and

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The Communion of the Sick.

uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son, our Lord. Amen.

A Prayer for persons troubled in mind or in conscience. Bleffed Lord, the Father of mercies, and the God of all comforts, we befeech thee look down in pity and compaffion upon this thy afflicted fervant. Thou writest bitter things against him, and makest him to possess his former iniquities; thy wrath lyeth hard upon him, and his foul is full of trouble: But, O merciful God, who hast written thy holy Word, for our learning, that we through patience and comfort of thy foly Scriptures might have hope; give him a right understanding of himself, and of thy threats and promises, that he may nelther cast away his confidence in thee, nor place it any where but in thee. Give him strength against all his temptations, and heal all his distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeafure; but make him to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver him from fear of the enemy, and lift up the light of thy countenance upon him, and give him peace, through the merits and mediation of Jesus Christ our Lord. Amen.

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The COMMUNION of the SICK.

Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, when soever it shall please Aimighty God to call them, the Curate shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when the shall be publically administered in the Church; that so doing they may in case of sudden wisitation, have the less cause to be disquited for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communiation his house; then he must give timely notice to the Curate, significant shall be three or two at the least) and having a convenient plate.

The Communion of the Sick.

in the fick man's house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel here following.

The Collect.

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A Lmighty everliving God, maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand; and to grant that he may take his sickness patiently, and recover his bodily health, if it be thy gracious will; and whensoever his soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. Amen.

The Epistle. Hebr. 12. 5.

MY fon despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth.

The Gofpel. S. John 5. 24.

VErily verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed som death unto life.

After which the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words [Ye that do truly, &c.]

At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.

But if a Man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedsastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore; he doth eat and drink the body and blood of our Sameyur Christ profitably to his soul's health, although he do not retive the Sacrament with his mouth.

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When.

- When the fick Person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut of the form of the visitation at the Psalm [In thee, O Lord, have I put my trust, &c.] and go straight to the Communion.
- In the time of the plague, sweat, or such other like contagious times of sickness or diseases, when none of the Parish or Neighbours can be gotten to communicate with the fick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.

The ORDER for the BURIAL of the DEAD.

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Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.

The Priest and Clerks meeting the Corps at the entrance of the Church yard, and going before it, either into the Church, or towards the Grave, shall say or sing,

Am the refurrection and the life, faith the Lord: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never dis S. John 11. 25, 26.

Know that my Redeemer liveth, and that he shall standa the latter day upon the earth. And though after my ski worms destroy this body; yet in my stesh shall I see God whom I shall see for myself, and mine eyes shall behold, and not another. Job 19. 25, 26, 27.

WE brought nothing into this world, and it is certal we can carry nothing out. The Lord gave, and the Lord hath taken away; bleffed be the Name of the Lord. I. The 6, 7. Fob 1. 21.

After they are come into the Church, shall be read one or be of the Pfalms following.

Dixi custodiam. P.S.A.L. 39.

I Said, I will take heed to my ways: that I offend not my tongue.

ungodly is in my fight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me; and while I was thus mufing, the fire kindled: and at the last I spake with my tongue;

Lord, let me know my end and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long; and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

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For man walketh in a vain shadow, and disquieteth himself invain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope? truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was thy doing,

Take thy plague away from me: I am even confumed by means of thy heavy hand.

When thou with rebukes dost chasten man for fin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears confider my calling: hold not thy peace at my tears;

For I am a stranger with thee, and a sojourner: as all my

O spare me a little, that I may recover my strength: before I so hence, and be no more seen.

Glory be to the Father, and to the Son: and to the Holy Ghost. As it was in the beginning, is now and ever shall be: world without end. Amen.

Domine, refugium. PSAL. 90.

ORD, thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come

For a thousand years in thy fight are but as yesterday: seeing that is past as a watch in the night.

As foon as thou scatterest them, they are even as a sleep; and sade away suddenly like the grass.

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In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we confume away in thy displeasure: and are afraid at

thy wrathful indignation.

Thou hast set our misseeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring

our years to an end, as it were a tale that is told.

The days of our age are threefcore years and ten; and though men be so strong, that they come to sourscore years; yet is their strength then but labour and sorrow; so soon passet it away, and we are gone.

But who regardeth the power of thy wrath: for even there-

after as a man feareth; fo is thy displeasure.

So teach us to number our days: that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last: and be gracious unto thy fervants.

O fatisfy us with thy mercy, and that foon: fo shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

Shew thy fervants thy work: and their children thy glory.

And the glorious majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, and to the Son: and to the Holy

Ghoft;

As it was in the beginning, is now and ever shall be: world without end. Amen.

Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.

I COR. 15. 20.

Now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But ever man in his own order: Christ the first-fruits; afterward the that are Christ's, at his coming. Then cometh the end when the shall have delivered up the kingdom to God even the Father when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death: so the hath put all things under his feet. But when he saith a things

things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall besubdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Elfe what shall they do which are baptized for the dead. if the dead rife not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beafts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink: for to morrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteoufness, and fin not: for some have not the knowledge of God. I peak this to your shame. But some man will say, How are the tead raised up? and with what body do they come? Thou fool. hat which thou fower is not quickened except it die. And hat which thou fowest, thou sowest not that body that shall e, but bare grain, it may chance of wheat, or of some other rain. But God giveth it a body as it hath pleased him, and to very feed his own body. All flesh is not the same flesh: but here is one kind of flesh of men, another flesh of beasts. nother of fishes, and another of birds. There are also celestial odies, and bodies terrestrial: but the glory of the celestial is ne, and the glory of the terrestrial is another. There is one lory of the fun, and another glory of the moon, and another lary of the stars: for one star differeth from another star in lory. So also is the resurrection of the dead. It is sown in coroption, it is raised in incorruption: it is sown in dishonour, it failed in glory: it is fown in weakness, it is raised in powit is fown a natural body, it is raifed a spiritual body. here is a natural body, and there is a spiritual body. And so s written, The first man Adam was made a living foul, the Adam was made a quickening spirit. Howbeit, that was not th, which is spiritual, but that which is natural; and afterad that which is spiritual. The first man is of the earth, thy: the second man is the Lord from heaven. As is the thy, such are they that are earthy: and as is the heavenly, hare they also that are heavenly. And as we have borne the age of the earthy, we shall also bear the image of the heaven-Now this I fay, brethren, that flesh and blood cannot inherit kingdom of God; neither doth corruption inherit incorrup-Behold, I shew you a mystery; We shall not all sleep, but hall all be changed in a moment, in the twinkling of an at the last trump: for the trumpet shall sound, and the hall be raifed incorruptible, and we shall be changed.

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For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sing? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore my beloved brethren, be ye stedsast, unmoveable, always abounding in the work of the Lord; for a smuch as ye know that your labour is not in vain in the Lord.

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Mhen they come to the Grave, while the Corps is made ready to be laid into the earth, the Priest shall say, or the Priest, and Clerks shall sing:

MAN that is born of a woman hath but a short time to live and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continued in one stay.

In the midst of life we are in death; of whom may we see for succour, but of thee, O Lord, who for our fins art just displeased?

Yet, O Lord God most holy, O Lord most mighty, O hol and most merciful Saviour, deliver us not into the bitter pain of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not the merciful ears to our prayers; but spare us, Lord, most hole to God most mighty, O holy and merciful Saviour, thou mo worthy Judge eternal, suffer us not at our last hour for at pains of death to fall from thee.

Then while the earth shall be cast upon the body by some standing by, the Priest shall say,

Porasmuch as it hath pleased Almighty God of his green mercy to take unto himself the soul of our dear brother he departed, we therefore commit his body to the ground; ear to earth, ashes to ashes, dust to dust; in sure and certain ho of the resurrection to eternal life, through our Lord Je Christ; who shall change our vile body, that it may be a unto his glorious body, according to the mighty works whereby he is able to subdue all things to himself.

Then shall be said or sung,

Heard a voice from heaven, saying unto me, Write; From henceforth blessed are the dead which die in the Lord; of saith the Spirit; for they rest from their labours.

The Burial of the Dead. Then shall the Priest say,

Lord, have mercy upon us.

Christ, have mercy upon us.

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Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we for give them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Prieft.

Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the satisful after they are delivered from the burden of the siefly, are in joy and selicity; We give thee hearty thanks for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world; beseeching thee that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true saith of thy holy Name, may have our persect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

The Collect.

Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever begieveth, shall live though he die; and whosoever liveth and believeth in him, shall not die eternally; who also hath taught is by his holy Apostle Saint Paul, not to be forry, as men without hope, for them that sleep in him: We meekly begieth thee, O Father, to raise us from the death of fin unto the life of righteousness; that when we shall depart this life, we may rest in him, as our hope is this our brother doth; and hat at the general resurrection in the last day we may be bund acceptable in thy sight, and receive that blessing which my well-beloved Son shall then pronounce to all that love and ar thee, saying, Come ye blessed children of my Father, accive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, though Jesus Christ our Mediator and Redeemer. Amen.

HE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all

termore. Amen.

The

The Thanksgiving of Women after Child-birth, commonly called, The Churching of Women.

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The Woman at the usual time after her Delivery shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: and then the Priest shall say unto her,

Porasmuch as it hath pleased Almighty God of his goodnes, to give you safe deliverance, and hath preserved you in the great danger of child-birth, you shall therefore give hearty thanks unto God, and say:

(Then shall the Priest fay the 116. Pfalm.)

Dilexi quoniam.

Am well pleased: that the Lord hath heard the voice of my prayer.

That he hath inclined his ear unto me : therefore will I call

upon him as long I live.

The fnares of death compaffed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord: O Lord, I befeech thee, deliver my foul.

Gracious is the Lord, and righteous : yea, our God is mer-

The Lord preferveth the simple: I was in misery, and he

helped me.

Turn again then unto thy rest, O my soul: for the Lore

hath rewarded thee.

And why? thou hast delivered my soul from death: min
eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I speak; but I was fore troubled: I faid in my haste, All men are liars.

What reward shall I give unto the Lord: for all the benefit that he hath done unto me?

I will receive the cup of falvation: and call upon the Nam of the Lord.

I will pay my vows now in the presence of all his people in the courts of the Lord's house, even in the midst of thes, Jerusalem, Praise the Lord.

Glory be to the Father, &c. As it was in the beginning, &c.

The Churching of Women.

¶ Or Pfalm 127. Nifi Dominus.

EXcept the Lord build the house: their labour is but lost

Except the Lord keep the city: the watchman waketh but

It is but lost labour that ye haste to rise up early, and so ate take rest, and eat the bread of carefulness: for so he giveth is beloved sleep.

Lo, children and the fruit of the womb: are an heritage and

ift that cometh of the Lord.

like as the arrows in the hand of the giant : even fo are

he young children.

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of thee,

Happy is the man that hath his quiver full of them: they shall of be ashamed when they speak with their enemies in the gate. Glory be to the Father, Sc.

Asit was in the beginning, &c.

Then the Priest shall say,

Let us pray,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

UR Father which art in heaven, Hallowed be thy Name; Thy kingdom come: Thy will be done in earth, as it in heaven: Give us this day our daily bread; and forgive us ur trespasses, as we forgive them that trespass against us; and lead us not into temptation, But deliver us from evil: for thine is the kingdom, and the power, and the glory, for verand ever. Amen.

Minister. O Lord, save this woman thy servant;

Answer. Who putteth her trust in thee.

Minister. Be thou to her a strong tower;

Answer. From the face of her enemy.

Min. Lord, hear our prayer;

Answer. And let our cry come unto thee.

Minister. Let us pray,

Almighty God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from great pain and peril of child-birth: Grant, we beseech to, most merciful Father, that she through thy help may both infully live and walk according to thy will in this life then, and also may be partaker of everlasting glory in the to come, through Jesus Christ our Lord. Amen.

The woman that cometh to give her thanks, must offer accustomed frings; and if there be a Communion, it is convenient that she

rucive the holy Communion.

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Thy

lasting, which is prepared for the devil and his angels! There fore, brethren, take we heed betime while the day of falva tion lafteth; for the night cometh when none can work; Bu let us while we have the light, believe in the light, and walk children of the light; that we be not cast into utter darkned where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendmen and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him For though our fins be as red as fcarlet, they shall be made whi as fnow: and though they be like purple, yet they shall made white as wool. Turn ye (faith the Lord) from all yo wickedness, and your fin shall not be your destruction. Call way from you all your ungodliness that ye have done; ma you new hearts, and a new spirit: Wherefore will ye die, 0 house of Israel? seeing that I have no pleasure in the da of him that dieth, faith the Lord God ? Turn ye then, and shall live. Although we have finned, yet have we an Advoca with the Father, Jesus Christ the righteous; and he is the pl pitiation for our fins. For he was wounded for our offens and smitten for our wickedness. Let us therefore return u him who is the merciful receiver of all true penitent finne affuring ourselves that he is ready to receive us, and m willing to pardon us, if we come unto him with faithful repe ance; if we will submit ourselves unto him, and from henceso walk in his ways; if we will take his easy yoke and h burden upon us, to follow him in lowlinefs, patience and a rity, and be ordered by the governance of his Holy Spil feeking always his glory, and ferving him duly in our vo tion with thanksgiving. This if we do, Christ will delive from the curse of the law, and from the extreme maledid which shall light upon them that shall be set on the hand; and he will fet us on his right-hand, and give us gracious benediction of his Father, commanding us to possession of his glorious kingdom: unto which he vouch to bring us all, for his infinite mercy. Amen.

I Then shall they all kneel upon their knees, and the Priess and C kneeling in the place where they are accustomed to say the Lin

shall fay this Pfalm,

Miserere mei, Deus. PSAL. 51.

HAVE mercy upon me, O God, after thy great goodn according to the multitude of thy mercies do away offences.

Wash me throughly from my wickedness: and cleanse from my fin.

A Commination.

For I acknowledge my faults: and my fin is ever before me.

Against thee only have I finned, and done this evil in thy fight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold I was shaped in wickedness: and in fin hath my

mother conceived me.

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But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean:

hou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the ones which thou hast broken may rejoice.

Turn thy face from my fins: and put out all my misseeds.

Make me a clean heart, O God: and renew a right spirit
within me.

Cast me not away from thy presence: and take not thy spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and finners hall be converted unto thee.

Deliver me from blood guiltiness, O God, thou that art the sod of my health: and my tongue shall sing of thy righte-usness.

Thou shalt open my lips, O Lord: and my mouth shall lew thy praise.

For thou defirest no facrifice, else would I give it thee: but ou delightest not in burnt-offerings.

The facrifice of God is a troubled spirit: a broken and conthe heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the

Then shalt thou be pleased with the facrifice of righteous, with the burnt-offerings, and oblations: then shall they et young bullocks upon thine altar.

Glory be to the Father, Sc.
Asit was in the beginning, Sc.
Lord, have mercy upon us.

Christ, have mercy upon us.
Lord, have mercy upon us.

UR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is heaven: Give us this day our daily bread; And forgive us trespasses, as we forgive them that trespass against us; And dus not into temptation; But deliver us from evil. Amen.

Minister

A Commination.

Min. O Lord, fave thy fervants. Anfw. That put their truft in thee. Min. Send unto them help from above. Anfw. And evermore mightily defend them. Min. Help us, O God our Saviour;

Anfw. And for the glory of thy Name deliver us, be merci ful to us finners, for thy Name's fake.

Min. O Lord, hear our prayer; Anfav. And let our cry come unto thee.

Minister. Let us pray.

OLORD, we befeech thee mercifully hear our prayer and spare all those who confess their fins unto thee; that they whose consciences by fin are accused, by thy merciful pardon may be absolved, through Christ our Lord. Amen.

Most mighty God and merciful Father, who hast com paffion upon all men, and hatest nothing that thou ha made, who wouldest not the death of a finner, but that h should rather turn from his fin and be saved : Mercifully forgive us our trespasses; receive and comfort us, who are grieve and wearied with the burden of our fins. Thy property is a ways to have mercy; to thee only it appertaineth to forgive fin Spare us therefore, good Lord, spare thy people whom the hast redeemed; enter not into judgement with thy servan who are vile earth, and miserable finners; but so turn this anger from us, who meekly acknowledge our vileness, a truly repent us of our faults; and so make hafte to help in this world that we may ever live with thee in the world come, through Jesus Christ our Lord. Amen.

Then shall the people say this that followeth, after the Ministe TURN thou us, O good Lord, and fo shall we be turned. favourable, O Lord, be favourable to thy people, w turn to thee in weeping, fasting, and praying. For thou are merciful God, full of compassion, long-suffering, and of go pity. Thou sparest when we deserve punishment, and in wrath thinkest upon mercy. Spare thy people, good le fpare them; and let not thine heritage be brought to con fion. Hear us, O Lord, for thy mercy is great; and after multitude of thy mercies look upon us, through the merits mediation of thy bleffed Son Jesus Christ our Lord. Amen.

Then the Minister alone shall say. THE Lord bless us, and keep us; The Lord lift up the of his countenance upon us, and give us peace now for evermore. Amen,

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MORNING PRAYER.

PSAL. I. Beatus vir, qui non abiit.

LESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath that in the seat of the scornful.

But his delight is in the law of the Lord; and in his law the exercise himself day and night.

And he shall be like a tree planted by the water-side: that bring forth his fruit in due season.

His leaf also shall not wither: and look, whatsoever he thit shall prosper.

As for the ungodly, it is not fo with them: but they are the chaff which the wind scattereth away from the face he earth.

Therefore the ungodly shall not be able to stand in the sement: neither the sinners in the congregation of the seous.

But the Lord knoweth the way of the righteous: and the of the ungodly shall perish.

PSAL. 2. Quare fremuerunt gentes?

HY do the heathen so furiously rage together: and why do the people imagine a vain thing?

The kings of the earth stand up, and the rulers take coungether; against the Lord, and against his Anointed.

let us break their bonds asunder: and cast away their from us.

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4 He that dwelleth in heaven shall laugh them to scorn: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath: and vex them in his fore displeasure.

6 Yet have I fet my king : upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath faid unto me: Thou art my Son, this day have I begotten thee.

8 Defire of me, and I shall give thee the heathen for thin inheritance: and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and break then in pieces like a potter's vessel.

10 Be wife now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear: and rejoice unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea, but a little) bless are all they that put their trust in him.

PSAL. 3. Domine, quid multiplicati?

I ORD, how are they increased that trouble me: many a they that rise against me.

2 Many one there be that fay of my foul: There is no he

for him in his God.

3 But thou, O Lord, art my defender: thou art my worth and the lifter up of my head.

4 I did call upon the Lord with my voice; and he he

me out of his holy hill.

5 I laid me down and flept, and rose up again: for the I fustained me.

6 I will not be afraid for ten thousands of the people: have set themselves against me round about.

7 Up, Lord, and help me, O my God: for thou smited mine enemies upon the cheek bone; thou hast broken teeth of the ungodly.

8 Salvation belongeth unto the Lord : and thy bleffi

upon thy people.

PSAL. 4. Cum invocarem.

HEAR me when I call, O God of my righteousness: hast fet me at liberty when I was in trouble; mercy upon me, and hearken unto my prayer.

2 O ye fons of men, how long will ye blaspheme mine hot and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to himse man that is godly: when I call upon the Lord, he will he

ne in th

4 Stand in awe, and fin not: commune with your own heart, and in your chamber, and be fill.

5 Offer the facrifice of righteousness: and put your trust in

the Lord.

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6 There be many that fay: Who will shew us any good?

7 Lord, lift thou up: the light of thy countenance upon us. 8 Thou hast put gladness in my heart: fince the time that

beir corn, and wine, and oil increased.

9 I will lay me down in peace, and take my rest: for it is thou, Lord, only that makest me dwell in safety.

PSAL. 5. Verba mea auribus.

Donder my words, O Lord : confider my meditation.

² O hearken thou unto the voice of my calling, my King ad my God; for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord: early in the sorning will I direct my prayer unto thee, and will look up.
4 For thou art the God that hast no pleasure in wickedness:

either shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy fight: for thou atest all them that work vanity.

6 Thou shalt destroy them that speak leasing: the Lord abhor both the blood-thirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the ultitude of thy mercy: and in thy sear will I worship toward yholy temple.

Lead me, O Lord, in thy righteousness, because of mine mies: make thy way plain before my face.

For there is no faithfulness in his mouth; their inward

ts are very wickedness.

OTheir throat is an open sepulchre: they flatter with

Destroy thou them, O God; let them perish through own imaginations: cast them out in the multitude of sungodlines; for they have rebelled against them.

And let all them that put their trust in thee rejoice: they ever be giving of thanks, because thou desended them; that love thy Name, shall be joyful in thee.

For thou, Lord, wilt give thy bleffing unto the righteous: with thy favourable kindness wilt thou defend him, as a shield.

EVENING PRAYER.

PSAL. 6. Domine, ne.

ord, rebuke me not in thine indignation; neither a latten ne in thy displeasure.

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5 Thou hast rebuked the heathen, and destroyed the ungod. ly: thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: even as the cities which thou hast destroyed; their memorial is perished with them.

7 But the Lord shall endure for ever : he hath also prepared

his feat for judgement.

8 For he shall judge the world in righteousness; and minifler true judgement unto the people.

9 The Lord also will be a defence for the oppressed : even a

refuge in due time of trouble.

to And they that know thy Name, will put their trust in thee : for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion : shew the

people of his doings.

12 For when he maketh inquisition for blood, he remembereth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord, confider the trouble which I suffer of them that hate me : thou that liftest me up from the gates of death;

14 That I may shew all thy praises within the ports of the

daughter of Sion: I will rejoice in thy falvation.

15 The heathen are funk down in the pit that they made in the same net which they hid privily is their foot taken.

16 The Lord is known to execute judgement : the ungodly

is trapped in the work of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poor shall not alway be forgotten: the patien abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand : let th

heathen be judged in thy fight. 20 Put them in fear, O Lord ; that the heathen may know themselves to be but men.

PSAL. 10. Ut quid, Domine?

HY flandest thou fo far off, O Lord : and hidest the face in the needful time of trouble?

2 The ungodly for his own luft doth perfecute the poor: le them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own heart's defire and speaketh good of the covetous, whom God abhorreth.

4 The ungodly is so proud, that he careth not for God: no ther is God in all his thoughts.

5 His ways are alway grievous : thy judgements are far

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bove out of his fight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down: there shall no harm happen unto me.

7 His mouth is full of curfing, deceit, and fraud; under his

tongue is ungodliness and vanity.

8 He fitteth lurking in the thievish corners of the streets: and privily in his lurking dens doth he murder the innocent; his eyes are fet against the poor.

4 For he lieth waiting fecretly, even as a lion lurketh he in

his den: that he may ravish the poor.

10 He doth ravith the poor: when he getteth him into his net.

II He falleth down and humbleth himfelf: that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will never fee it.

13 Arise, O Lord God, and lift up thine hand : forget not the poor.

14 Wherefore should the wicked blaspheme God: while he oth say in his heart, Tush, thou God carest not for it.

15 Surely thou hast seen it: for thou beholdest ungodliness

and wrong.

16 That thou mayest take the matter into thy hand : the our committeeth himself unto thee; for thou art the helper of hefriendlefs.

17 Break thou the power of the ungodly and malicious: ake away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor: thou prearest their heart, and thine ear hearkeneth thereto;

20 To help the fatherless and poor unto their right: that the nan of the earth be no more exalted against them.

PSAL. II. In Domino confido.

N the Lord put I my trust : how fay ye then to my foul, that the should flee as a bird unto the hill?

² For lo, the ungodly bend their bow, and make ready heir arrows within the quiver : that they may privily shoot at hem which are true of heart.

3 For the foundations will be cast down: and what hath he righteous done?

4 The Lord is in his holy temple: the Lord's feat is in leaven.

5 His eyes confider the poor: and his eye-lids try the childen of men.

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6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedness, doth his foul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone florm and tempest: this shall be their portion to drink.

8 For the righteous Lord loveth righteousness: his counternance will behold the thing that is just.

EVENING PRAYER.

PSAL. 12. Salvum me fac.

HELP me, Lord, for there is not one godly man left: for the faithful are minished from among the children of men

2 They talk of vanity every one with his neighbour : theyd but flatter with their lips, and diffemble in their double heart

3 The Lord shall root out all deceitful lips; and the tongue that speaketh proud things;

4 Which have faid, With our tongue will we prevail: ware they that ought to speak; who is lord over us?

5 Now for the comfortless troubles sake of the needy : an because of the deep sighing of the poor;

6 I will up, faith the Lord; and will help every one from him that fwelleth against him, and will fet him at rest.

7 The words of the Lord are pure words: even as the filw which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord: thou shalt preserve his from this generation for ever.

9 The ungodly walk on every fide: when they are exalte the children of men are put to rebuke.

PSAL. 13. Ufque quo, Domine?

HOW long wilt thou forget me, O Lord, for ever: how let wilt thou hide thy face from me?

2 How long shall I feek counsel in my soul, and be so vex in my heart: how long shall mine enemies triumph over met

3 Confider and hear me, O Lord my God: lighten me, eyes, that I fleep not in death;

4 Lest mine enemy say, I have prevailed against him: if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in thy mercy: and my heart is joyful thy falvation.

6 I will fing of the Lord, because he hath dealt so lovid with me: yea, I will praise the Name of the Lord most High

PSAL. 14. Dixit inspiens.

THE sool hath said in his heart: There is no God.

2 They are corrupt, and become abominable in the doings: there is none that doeth good, no not one.

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The Lord looked down from heaven upon the children fmen: to fee if there were any that would understand, and eek after God.

4 But they are all gone out of the way; they are altogether come abominable: there is none that doeth good, no not

Their throat is an open sepulchre; with their tongues ave they deceived: the poison of asps is under their lips.

6 Their mouth is full of curfing and bitterness: their feet reswift to shed blood.

7 Destruction and unhappiness is in their ways, and the ay of peace have they not known: there is no fear of od before their eyes.

8 Have they no knowledge, that they are all fuch workers michief: eating up my people as it were bread, and call ot upon the Lord?

There were they brought in great fear, even where no ar was: for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the or: because he putteth his trust in the Lord.

II Who shall give salvation unto Israel out of Sion? when Lord turneth the captivity of his people: then shall Jacob o.ce, and Ifrael shall be glad.

MORNING PRAYER.

PSAL. 15. Domine, quis babitabit?

ORD, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

Even he that leadeth an uncorrupt life: and doeth the ng which is right, and speaketh the truth from his heart.

He that hath used no deceit in his tongue, nor done evil his neighbour: and hath not slandered his neighbour.

He that fetteth not by himself, but is lowly in his own s; and maketh much of them that fear the Lord.

He that fweareth unto his neighbour, and disappointeth not: though it were to his own hindrance.

He that hath not given his money upon usury: nor taken ard against the innocent.

Whoso doeth these things : shall never fall.

PSAL. 16. Conferva me, Domine.

eserve me, O God: for in thee have I put my trust.

20 my foul, thou hast said unto the Lord: Thou art God; my goods are nothing unto thee. All my delight is upon the faints that are in the earth: and

a fuch as excel in virtue.

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4 But they that run after another god: shall have great trouble.

5 Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins also chasten me in the night-season.

9 I have set God always before me: for he is on my right hand, therefore I shall not fall.

ny flesh also shall rest in hope.

II For why? thou shalt not leave my foul in hell: neither

shalt thou suffer thy holy One to see corruption.

12 Thou shalt shew me the path of life; in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

PSAL. 17. Exaudi, Domine.

HEAR the right, O Lord, confider my complaint: an hearken unto my prayer, that goeth not out of feigne lips.

2 Let my fentence come forth from thy presence : and le

thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night feason; thou hast tried me, and shalt find no wickedness me: for I am utterly purposed that my mouth shall not offent

4 Because of men's works that are done against the words thy lips: I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths: that my footfer

incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving kindness, thou that art saviour of them which put their trust in thee; from such resist thy right hand.

S Keep me as the apple of an eye: hide me under the add dow of thy wings;

g From the ungodly that trouble me: mine enemies co pass me round about to take away my foul.

To They are inclosed in their own fat : and their mot fpeaketh proud things.

11 They lie waiting in our way on every fide: turning the eyes down to the ground;

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12 Like as a lion that is greedy of his prey: and as it were a lion's whelp lurking in fecret places.

13 Up, Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine:

14 From the men of thy hand, O Lord, from the men I fay, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their defire: and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteoufness: and when I awake up after thy likeness, I shall be saissed with it.

EVENING PRAYER.

PSAL. 18. Diligam te, Domine.

Will love thee, O Lord, my strength; the Lord is my stony rock, and my defence: my Saviour, my God, and my night, in whom I will trust; my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised:
9 shall I be safe from mine enemies.

3 The forrows of death compassed me: and the overslow-

4 The pains of hell came about me: the fnares of death rertook me.

5 In my trouble I will call upon the Lord: and complain nto my God.

6 So shall he hear my voice out of his holy temple: and my omplaint shall come before him; it shall enter even into his ars.

7 The earth trembled and quaked: the very foundations foof the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence: and a consumgire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down: and it was ark under his feet.

10 He rode upon the cherubims, and did fly: he came flygupon the wings of the wind.

11 He made darkness his secret place: his pavilion round out him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed: all-stones, and coals of fire.

13 The Lord also thundered out of heaven, and the Highest are his thunder: hail-stones, and coals of fire.

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14 He fent out his arrows, and scattered them : he cast forth

lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send down from on high to setch me : and shall

take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble : but the

Lord was my upholder.

19 He brought me forth also into a place of liberty: he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing according to the cleanness of my hands shall he recompenseme

21 Because I have kept the ways of the Lord; and have

not forfaken my God, as the wicked doth.

22 For I have an eye unto all his laws: and will not cast out his commandments from me.

23 I was also uncorrupt before him: and eschewed min

24 Therefore shall the Lord reward me after my righteou dealing; and according unto the cleanness of my hands in hi eye-sight.

25 With the holy thou shalt be holy : and with a perset

man thou shalt be perfect.

26 With the clean thou shalt be clean: and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity

and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle; the Lord my Gods

28 Thou also shalt light my candle: the Lord my God shamake my darkness to be light.

29 For in thee I shall discomfit an host of men: 21

with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way: the word of the Lord also is tried in the fire; he is the desender of all the that put their trust in him.

31 For who is God, but the Lord ; or who hath any firens

except our God?

32 It is God that girdeth me with strength of war: and ma eth my way perfect.

33 He maketh my feet like harts feet: and fetteth me on high.

34 He teacheth mine hands to fight; and mine arms he break even a bow of freel.

35 Th

35 Thou hast given me the defence of thy falvation: thy ight hand also shall hold me up, and thy loving correction hall make me great.

36 Thou shalt make room enough under me for to go:

hat my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them: either will I turn again till I have destroyed them.

38 I will fmite them that they shall not be able to stand;

utfall under my feet.

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39 Thou hast girded me with strength unto the battle: thou halt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs

pon me : and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them: yea, on unto the Lord shall they cry, but he shall not hear them. 42 I will beat them as small as the dust before the wind: I

ill cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the peo-

44 A people whom I have not known: shall ferve me.

45 As foon as they hear of me, they shall obey me: but frange children shall diffemble with me.

46 The strange children shall fail: and be afraid out of their flors.

47 The Lord liveth, and bleffed be my strong helper: and aifed be the God of my salvation;

48 Even the God that feeth that I be avenged: and fubdu-

the people unto me.

49 It is he that delivereth me from my cruel enemies, and teth me up above mine adversaries: thou shalt rid me me the wicked man.

50 For this cause will I give thanks unto thee, O Lord, a-

ing the Gentiles: and fing praifes unto thy Name.

51 Great prosperity giveth he unto his King: and sheweth ing-kindness unto David his anointed, and unto his seed for more.

MORNING PRAYER.

PSAL. 19. Coeli enarrant.

HE heavens declare the glory of God: and the firmament sheweth his handy-work.

One day telleth another: and one night certifieth another. There is neither speech nor language; but their voices are id among them.

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4 Their found is gone out into all lands: and their words into the ends of the world.

5 In them hath he fet a tabernacle for the fun: which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing

hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the foul: the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoice the heart: the commandment of the Lord is pure, and giveth light unto

the eyes.

9 The fear of the Lord is clean, and endureth for ever the judgements of the Lord are true, and righteous altogether

ine gold: fweeter also than honey, and the honey-comb.

II Moreover by them is thy fervant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou m

from my fecret faults!

13 Keep thy fervant also from presumptuous fins, lest the get the dominion over me: so shall I be undefiled and innocent from the great offence.

14 Let the words of my mouth, and the meditation of m

heart: be alway acceptable in thy fight,

15 O Lord: my strength, and my redeemer.

PSAL. 20. Exaudiat te Dominus.

THE Lord hear thee in the day of trouble: the Name the God of Jacob defend thee;

2 Send thee help from the fanctuary: and firengthen the out of Sion.

3 Remember all thy offerings: and accept thy burnt-facrific

4 Grant thee thy heart's defire : and fulfil all thy mind.

5 We will rejoice in thy falvation, and triumph in Name of the Lord our God: the Lord perform all thy petition

6 Now know I, that the Lord helpeth his Ancinted, and I hear him from his holy heaven: even with the whole frength of his right hand.

7 Some put their trust in chariots, and some in horses: we will remember the Name of the Lord our God.

8 They are brought down and fallen; but we are ri and stand upright.

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a Save, Lord, and hear us, O King of heaven : when we call upon thee.

PSAL. 21. Domine, in virtute tua.

THE King shall rejoice in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's defire : and hast not de-

nied him the request of his lips.

3 For thou shalt prevent him with the bleffings of goodness : nd shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life:

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5 His honour is great in thy falvation: glory and great worhip shalt thou lay upon him.

6 For thou shalt give him everlasting felicity: and make

in glad with the joy of thy countenance.

7 And why? because the King putteth his trust in the ord: and in the mercy of the most Highest he shall not discarry.

8 All thine enemies shall feel thy hand : thy right hand shall

nd out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy rath: the Lord shall destroy them in his displeasure, and the te shall consume them.

10 Their fruit shalt thou root out of the earth : and their ed from among the children of men.

II For they intended mischief against thee : and imagined ch a device as they are not able to perform.

12 Therefore shalt thou put them to flight: and the strings thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength : so will we gand praise thy power.

EVENING PRAYER.

PSAL, 22. Deus, Deus meus.

Y God, my God, look upon me; why hast thou forsaken 1 me : and art fo far from my health, and from the words my complaint?

0 my God, I cry in the day-time, but thou hearest not:

in the night-feason also I take no rest.

And thou continuest holy : O thou worship of Israel.

Our fathers hoped in thee: they trusted in thee, and u didst deliver them.

They called upon thee, and were holpen : they put their in thee, and were not confounded. 6 But

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6 But as for me, I am a worm, and no man: a very form of men, and the out-cast of the people.

7 All they that fee me, laugh me to fcorn: they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him: let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb: thou wast my hope when I hanged yet upon my mother's breasts.

To I have been left unto thee ever fince I was born: thou art my God even from my mother's womb.

II O go not from me, for trouble is hard at hand; and there is none to help me.

12 Many oxen are come about me: fat bulls of Bafan close me in on every fide.

13 They gape upon me with their mouths: as it were a ramping and a roaring lion.

of joint: my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue eleaveth to my gums: and thou shalt bring me into the dust of death.

16 For many dogs are come about me; and the counsel of the wicked layeth fiege against me.

17 They pierced my hands and my feet; I may tell all my bones: they ftand staring and looking upon me.

18 They part my garments among them : and cast lots up on my vesture.

19 But be not thou far from me, O Lord: thou art my fue cour; haste thee to help me.

20 Deliver my foul from the fword : my darling from the power of the dog.

21 Save me from the lion's mouth; thou haft heard also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren; in the mid of the congregation will I praise thee.

23 O praise the Lord, ye that fear him: magnify him, all of the feed of Jacob, and fear him all ye feed of Israel;

24 For he hath not despised nor abhorred the low estate the poor: he hath not hid his face from him, but when called unto him he heard him.

25 My praise is of thee in the great congregation! vows will I perform in the fight of them that fear him.

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26 The poor shall eat, and be satisfied: they that seek after the Lord, shall praise him; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lord's: and he is the governor mong the people.

29 All fuch as be fat upon earth: have eaten and wor-

30 All they that go down into the dust, shall kneel bebre him: and no man hath quickened his own soul.

31 My feed shall serve him: they shall be counted unto the ord for a generation.

32 They shall come, and the heavens shall declare his rightbusness: unto a people that shall be born, whom the Lord ath made.

PSAL. 23. Dominus regit me.

THE Lord is my shepherd: therefore can I lack nothing.

2 He shall feed me in a green pasture: and lead me
th beside the waters of comfort.

3He shall convert my soul: and bring me forth in the paths righteousness for his Name's sake.

4 Yea, though I walk through the valley of the shadow of ath, I will fear no evil: for thou art with me; thy rod and y staff comfort me.

Thou shalt prepare a table before me against them that buble me: thou hast anointed my head with oil; and my shall be full.

But thy loving-kindness and mercy shall sollow me all the ys of my life: and I will dwell in the house of the Lord ever.

MORNING PRAYER.

PSAL. 24. Domini est terra.

HE earth is the Lord's, and all that therein is: the compass of the world, and they that dwell therein. For he hath sounded it upon the seas: and prepared it

n the floods.

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Who shall ascend into the hill of the Lord: or who shall up in his holy place?

Even he that hath clean hands, and a pure heart: and hath not lift up his mind unto vanity, nor fworn to dethis neighbour.

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5 He shall receive the blessing from the Lord: and righte. ousness from the God of his falvation.

6 This is the generation of them that feek him: even of them that feek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

8 Who is the King of glory: it is the Lord, ftrong and mighty, even the Lord, mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in

10 Who is the King of glory: even the Lord of hosts, he is the King of glory.

PSAL. 25. Ad te, Domine, levavi.

UNTO thee, O Lord, will I lift up my foul; my God, I have put my trust in thee: O let me not be consounded neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed: but such as transgress without a cause shall be put to consusion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou at the God of my falvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: at thy loving-kindnesses, which have been ever of old.

6 O remember not the fins and offences of my youth: bt according to thy mercy think thou upon me, O Lord, forth goodness.

7 Gracious and righteous is the Lord: therefore will

teach finners in the way.

8 Them that are meek shall he guide in judgement: a fuch as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy and truth: unto su as keep his covenant and his testimonies.

10 For thy Name's fake, O Lord: be merciful unto fin, for it is great.

11 What man is he that feareth the Lord: him shall heter

in the way that he shall choose.

12 His foul shall dwell at ease; and his seed shall inherit land.

13 The fecret of the Lord is among them that fear him:
he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord : for he pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I defolate and in mifery.

PSALMS. The 5. day. The 5. day.

16 The forrows of my heart are enlarged: O bring thou me out of my troubles.

17 Look upon my adverfity and mifery: and forgive me all my fin.

18 Confider mine enemies, how many they are: and they ear a tyrannous hate against me.

19 O keep my foul, and deliver me : let me not be confoundd; for I have put my trust in thee.

20 Let perfectness and righteous dealing wait upon me : for

ny hope hath been in thee. 21 Deliver Israel, O God: out of all his troubles.

PSAL. 26. Judica me, Domine.

E thou my Judge, O Lord; for I have walked innocently: my trust hath been also in the Lord; therefore shall I ot fall.

2 Examine me, O Lord, and prove me : try out my reins

nd my heart.

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For thy loving kindness is ever before mine eyes: and I ill walk in thy truth.

4 I have not dwelt with vain persons : neither will I have lowship with the deceitful.

I have hated the congregation of the wicked: and will tstamong the ungodly.

6 I will wash my hands in innocency, O Lord: and so will o to thine altar;

That I may shew the voice of thanksgiving: and tell of thy wondrous works.

Lord, I have loved the habitation of thy house : and the ce where thine honour dwelleth.

O shut not up my foul with the sinners : nor my life th the blood-thirsty; o In whose hands is wickedness: and their right hand is

of gifts.

1 But as for me, I will walk innocently : O deliver me, and merciful unto me.

² My foot standeth right: I will praise the Lord in the congations.

EVENING PRAYER.

PSAL. 27. Dominus illuminatio.

HE Lord is my light and my falvation; whom then shall I fear: the Lord is the strength of my life; of whom shall I be afraid?

When the wicked, even mine enemies and my foes came me to eat up my flesh : they stumbled and fell.

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3 Though an host of men were laid against me, yet shall not my heart be asraid: and though there rose up war against me, yet will I put my trust in him.

4 One thing have I defired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the sair beauty of the Lord, and to wish his temple.

5 For in the time of trouble he shall hide me in his taber nacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head : above mine ene

mies round about me.

7 Therefore will I offer in his dwelling an oblation will great gladness: I will fing and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee

have mercy upon me, and hear me.

9 My heart hath talked of thee; Seek ye my face: the face, Lord, will I feek.

10 O hide not thou thy face from me: nor cast thy servan

away in displeasure.

II Thou hast been my succour: leave me not, neither so sake me, O God of my salvation.

12 When my father and my mother forfake me : the lor

taketh me up.

13 Teach me thy way, O Lord : and lead me in the ris

way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries for there are false witnesses risen up against me, and such speak wrong.

15 I should utterly have fainted: but that I believe ven to fee the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leifure: be strong, and he strong comfort thine heart; and put thou thy trust in the Lord.

PSAL. 28. Ad te, Domine.

UNTO thee will I cry, O Lord my strength: think form of me, lest if thou make as though thou hear not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions when I cry un thee: when I hold up my hands towards the mercy-feat

thy holy temple.

3 O pluck me not away, neither destroy me with the godly and wicked doers: which speak friendly to their neisbours, but imagine mischief in their hearts.

4 Reward them according to their deeds; and according

the wickedness of their own inventions.

H

5 Recompense them after the work of their hands : pay

them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore shall he break them down, and not build them up.

7 Praised be the Lord : for he hath heard the voice of my

numble petitions.

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8 The Lord is my strength, and my shield; my heart hath rusted in him, and I am helped: therefore my heart danceth or joy, and in my song will I praise him.

9 The Lord is my ftrength: and he is the wholfome defence

f his Anointed.

10 O fave thy people, and give thy bleffing unto thine intritance: feed them, and fet them up for ever.

PSAL. 29. Afferte Domino.

BRING unto the Lord, O ye mighty, bring young rams unto the Lord: afcribe unto the Lord worship and trength.

2 Give the Lord the honour due unto his Name : worship

he Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the

orious God that maketh the thunder.

4 It is the Lord that ruleth the sea; the voice of the Lord is highly in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees: yea

16 Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf: Libanus also

nd Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire; the oce of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth pung, and discovereth the thick bushes: in his temple doth

ery man speak of his honour.

9 The Lord fitteth above the water-flood: and the Lord reaineth a King for ever.

10 The Lord shall give strength unto his people: the Lord

all give his people the bleffing of peace.

MORNING PRAYER.

PSAL. 30. Exaltabo te, Domine.

Will magnify thee, O Lord, for thou hast set me up: and not made my foes to triumph over me.

20 Lord my God, I cried unto thee; and thou hast healed me.

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3 Thou, Lord, hast brought my foul out of hell: thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye faints of his: and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed: thou, Lord, of thy goodness hadst made my hill so strong.

7 Thou didst turn thy face from me : and I was troubled,

8 Then cried I unto thee, O Lord: and gat me to my Lord right humbly.

9 What profit is there in my blood: when I go down to the

pit?

To Shall the dust give thanks unto thee: or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord, be thou

my helper.

12 Thou hast turned my heaviness into joy: thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man fing of thy praise without ceasing: O my God, I will give thanks unto thee for ever.

PSAL. 31. In te, Domine, Speravi.

IN thee, O Lord, have I put my trust: let me never be put to confusion; deliver me in thy righteousness.

2 Bow down thine ear to me : make haste to deliver me.

3 And be thou my strong rock and house of desence: that thou mayest save me.

4 For thou art my ftrong rock and my castle : be thou all

my guide, and lead me for thy Name's fake.

5 Draw me out of the net that they have laid privily to me: for thou art my strength.

6 Into thy hands I commend my spirit : for thou hast re

deemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities: and my trust hath been in the Lord.

8 I will be glad and rejoice in thy mercy: for thou halt confidered my trouble, and haft known my foul in advertities.

9 Thou hast not shut me up into the hand of the enemy but hast set my feet in a large room.

nine eye is confumed for very heaviness; yea, my foul an my body.

II For my life is waxen old with heaviness : and my year

with mourning.

12 My strength faileth me, because of mine iniquity; and y bones are consumed.

13 I became a reproof among all mine enemies, but espeally among my neighbours: and they of mine acquaintance ere afraid of me; and they that did see me without conveyablems from me.

14 I am clean forgotten, as a dead man out of mind: I am come like a broken vessel.

15 For I have heard the blasphemy of the multitude: and aris on every fide, while they conspire together against me, dtake their counsel to take away my life.

16 But my hope hath been in thee, O Lord: I have faid,

nou art my God.

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17 My time is in thy hand; deliver me from the hand of me enemies; and from them that persecute me.

18 Shew thy fervant the light of thy countenance: and fave

for thy mercies fake.

19 Let me not be confounded, O Lord, for I have called on thee: let the ungodly be put to confusion, and be put to mee in the grave.

Let the lying lips be put to filence: which cruelly, difnfully, and despitefully speak against the righteous.

them that fear thee; and that thou hast prepared for them their trust in thee, even before the fons of men!

² Thou shalt hide them privily by thine own presence from provoking of all men: thou shalt keep them secretly in thy emacle from the strife of tongues.

3 Thanks be to the Lord: for he hath shewed me marvelsgreat kindness in a strong city.

4 And when I made hafte, I faid: I am cast out of the

Nevertheless, thou heardest the voice of my prayer: when ied unto thee.

60 love the Lord, all ye his faints: for the Lord preeth them that are faithful, and plenteously rewardeth the addoer.

7 Be strong, and he shall establish your heart: all ye that your trust in the Lord.

EVENING PRAYER.

PSAL. 32. Beati quorum.

effed is he whose unrighteousness is forgiven: and whose sin is covered.

Bleffed is the man unto whom the Lord imputeth no and in whose spirit there is no guile.

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3 For while I held my tongue: my bones confumed awa through my daily complaining.

4 For thy hand is heavy upon me day and night: and m moisture is like the drought in summer.

5 I will acknowledge my fin unto thee : and mine unright oulness have I not hid.

6 I faid, I will confess my fins unto the Lord : and so the forgavest the wickedness of my fin,

7 For this shall every one that is godly make his pray unto thee in a time when thou mayest be found ; but int great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserved from trouble; thou shalt compass me about with songs deliverance.

9 I will inform thee, and teach thee in the way where thou shalt go: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no derstanding: whose mouths must be held with bit and bid lest they fall upon thee.

11 Great plagues remain for the ungodly: but whoso putt his trust in the Lord, mercy embraceth him on every fide.

12 Be glad, O ye righteous, and rejoice in the Lord : and joyful all ye that are true of heart.

PSAL. 33. Exultate, jufti.

R Ejoice in the Lord, O ye righteous: for it becometh the just to be thankful.

2 Praise the Lord with harp : fing praises unto him with lute and instrument of ten strings.

3 Sing unto the Lord a new fong : fing praifes luftily him with a good courage.

4 For the word of the Lord is true: and all his works faithful.

5 He loveth righteousness and judgement: the earth is su the goodness of the Lord.

6 By the word of the Lord were the heavens made: all the host of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were an heap: and layeth up the deep, as in a treasure-house,

8 Let all the earth fear the Lord : stand in awe of him ye that dwell in the world;

9 For he spake, and it was done: he commanded, a flood fast.

10 The Lord bringeth the counsel of the heathen to nou and maketh the devices of the people to be of none effect, casteth out the counsels of princes,

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II The counsel of the Lord shall endure for ever : and the houghts of his heart from generation to generation.

12 Bleffed are the people whose God is the Lord Jehowh: and bleffed are the folk that he hath chofen to him to e his inheritance.

13 The Lord looked down from heaven, and beheld all he children of men: from the habitation of his dwelling he onfidereth all them that dwell on the earth.

14 He fashioneth all the hearts of them : and understandeth Il their works.

15 There is no king that can be faved by the multitude of an oft: neither is any mighty man delivered by much firength.

16 A horse is counted but a vain thing to save a man: neiher shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him: ad upon them that put their trust in his mercy;

18 To deliver their foul from death: and to feed them in the me of dearth.

19 Our foul hath patiently tarried for the Lord : for he is rhelp and our shield.

20 For our heart shall rejoice in him : because we have oped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us : like as edo put our trust in thee.

PSAL. 34. Benedicam Domino.

Will alway give thanks unto the Lord : his praise shall ever be in my mouth.

My foul shall make her boast in the Lord: the humble all hear thereof, and be glad.

30 praise the Lord with me: and let us magnify his Name gether.

I fought the Lord, and he heard me : yea, he delivered out of all my fear.

They had an eye unto him, and were lightened; and their es were not asnamed.

Lo, the poor crieth, and the Lord heareth him : yea, and th him out of all his troubles.

The angel of the Lord tarrieth round about them that him : and delivereth them.

0 taffe, and fee how gracious the Lord is: bleffed is the that trusteth in him.

O fear the Lord, ye that are his faints: for they that

him lack nothing.
The lions do lack, and fuffer hunger: but they who the Lord shall want no manner of thing that is good.

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11 Come, ye children, and hearken unto me : I will teach you the fear of the Lord.

12 What man is he that lufteth to live : and would fain fee good days?

13 Keep thy tongue from evil: and thy lips that they speak no guile.

14 Eschew evil, and do good : seek peace, and ensue it.

15 The eyes of the Lord are over the righteous? and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil: to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contril heart : and will fave such as be of an humble spirit.

19 Great are the troubles of the righteous : but the Lor delivereth him out of all.

20 He keepeth all his bones: fo that not one of them is broken

21 But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

22 The Lord delivereth the fouls of his fervants: and a they that put their trust in him shall not be destitute.

MORNING PRAYER.

PSAL. 35. Judica me, Domine.

PLEAD thou my cause, O Lord, with them that strive wit me; and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler : and stand up help me.

3 Bring forth the spear, and stop the way against them the perfecute me: fay unto my foul, I am thy falvation.

4 Let them be confounded, and put to shame, that feek all my foul : let them be turned back, and brought to confufo that imagine mischief for me.

5 Let them be as the dust before the wind : and the ans of the Lord scattering them.

6 Let their way be dark and slippery : and let the angel the Lord persecute them.

7 For they have privily laid their net to destroy me with a cause: yea, even without a cause have they made a pit my foul.

8 Let a sudden destruction come upon him unawares, a his net that he hath laid privily catch himfelf: that he " fall into his own mischief.

9 And, my foul be joyful in the Lord : it shall rejoice his falvation.

to All my bones shall fay, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him: yea, the poor, and him that is in misery, from him that spoileth him?

11 False witnesses did rife up : they laid to my charge things

that I knew not.

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12 They rewarded me evil for good: to the great discomfort of my foul.

13 Nevertheless, when they were fick, I put on sackcloth, and humbled my soul with sasting: and my prayer shall turn into mine own bosom.

14 I behaved myself as though it had been my friend or my brother: I went heavily as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together: yea, the very abjects came together against me unawares, making mouths at me, and ceased not.

16 With the flatterers were bufy mockers: who gnashed

upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my foul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation: I

will praise thee among much people.

19 O let not them that are mine enemies triumph over me ingodly: neither let them wink with their eyes, that hate me without a cause.

20 And why? their communing is not for peace: but they magine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and faid: Fie on hee, fie on thee, we faw it with our eyes.

22 This thou hast feen, O Lord: hold not thy tongue then, o not far from me, O Lord.

²³ Awake, and fland up to judge my quarrel: avenge thou yeause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteouffs: and let them not triumph over me.

25 Let them not say in their heart, There, there, so would have it: neither let them say, We have devoured him.

²⁶ Let them be put to confusion and shame together that oice at my trouble: let them be clothed with rebuke and honour that boast themselves against me.

7 Let them be glad and rejoice that favour my righteous ling: yea let them fay alway, Blessed be the Lord, who a pleasure in the prosperity of his servant.

8 And as for my tongue, it shall be talking of thy righte-

hels : and of thy praise all the day long.

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PSAL. 36. Dixit injustus.

MY heart sheweth me the wickedness of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himself in his own fight; until his abo. minable fin be found out.

3 The words of his mouth are unrighteous and full of deceit: he hath left off to behave himfelf wifely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens : and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains; thy judgements are like the great deep.

7 Thou, Lord, shalt save both man and beast; How excellent is thy mercy, O God : and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures as out of the river.

9 For with thee is the well of life: and in thy light shall we fee light.

10 O continue forth thy loving-kindness unto them that know thee: and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me : and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness : they are cast down, and shall not be able to stand.

EVENING PRAYER.

PSAL. 37. Noli aemulari.

RET not thyfelf because of the ungodly: neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass : and be we thered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good : dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord : and he shall give thee the heart's defire.

5 Commit thy way unto the Lord, and put thy trust in him and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light: and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him but grieve not thyfelf at him whose way doth prosper, again the man that doeth after evil counsels.

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8 Leave off from wrath, and let go displeasure: fret not thyfelf, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

II But the meek-spirited shall possess the earth; and shall be refreshed in the mulritude of peace.

12 The ungodly feeketh counsel against the just : and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn: for he hath seen that his day is coming.

14 The ungodly have drawn out the fword, and have bent their bow: to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart; and their bow shall be broken.

16 A small thing that the righteous hath: is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time: and in the days of dearth they shall have enough.

20 As for the ungodly they shall perish, and the enemies of he Lord shall consume as the fat of lambs: yea, even as the moke shall they consume away.

21 The ungodly borroweth, and payeth not again: but the ighteous is merciful and liberal.

22 Such as are bleffed of God, shall possess the land: and they hat are curfed of him shall be rooted out.

²³ The Lord ordereth a good man's going : and maketh his

24 Though he fall he shall not be cast away : for the Lord pholdeth him with his hand.

25 I have been young, and now am old : and yet faw I new

rihe righteous forsaken, nor his seed begging their bread. 26 The righteous is ever merciful and lendeth: and his feed

27 Flee from evil, and do the thing that is good: and dwell

28 For the Lord loveth the thing that is right: he forfakh not his that be godly, but they are preferved for ever. 29 The unrighteous shall be punished: as for the seed of the

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30 The righteous shall inherit the land : and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom; and his tongue will be talking of judgement.

32 The law of his God is in his heart; and his goings shall not flide.

33 The ungodly feeth the righteous: and feeketh occasion to flay him.

34 The Lord will not leave him in his hand : nor condemn

him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee that thou shalt possess the land : when the ungodly shall perish, thou shalt see it.

36 I myfelf have feen the ungodly in great power : and flow-

rishing like a green bay-tree.

37 I went by, and lo, he was gone: I fought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is

right: for that shall bring a man peace at the last.

39 As for the transgressors they shall perish together: and the end of the ungodly is, they shall be rooted out at the last.

40 But the falvation of the righteous cometh of the Lord:

who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them, to shall deliver them from the ungodly, and shall save them, he cause they put their trust in him.

MORNING PRAYER.

PSAL. 38. Domine, ne in furore.

PUT me not to rebuke, O Lord, in thine anger: neithe chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me : and thy hand press

me fore.

3 There is no health in my flesh, because of thy displea fure: neither is there any rest in my bones, by reason of my for

4 For my wickednesses are gone over my head : and a like a fore burden, too heavy for me to bear.

5 My wounds flink, and are corrupt: through my fooliffinel

6 I am brought into fo great trouble and mifery : that I mourning all the day long.

7 For my loins are filled with a fore difease: and there is

whole part in my body.

8 I am feeble and fore smitten: I have roared for the ve disquietness of my heart.

9 Lord, thou knowest all my defire : and my groaning is hid from thee.

no My heart panteth, my strength hath failed me: and the fight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon

my trouble : and my kinfmen flood afar off.

12 They also that sought after my life, laid snares for me: and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13 As for me I was like a deaf man, and heard not : and

as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not: and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust : thou shalt an-

fwer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me; for when my foot slipped, they rejoiced greatly against me.

17 And I truly am fet in the plague : and my heaviness is

ever in my fight.

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18 For I will confess my wickedness: and be forry for my fin.

19 But mine enemies live, and are mighty: and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me:

because I sollow the thing that good is.

21 Forfake me not, O Lord my God: be not thou far from me.

22 Haste thee to help me : O Lord God of my falvation.

PSAL. 39. Dixi, cuftodiam.

Said, I will take heed to my ways: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the

ungodly is in my fight.

3 I held my tongue, and spake nothing: I kept filence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me; and while I was thus musing, he fire kindled; and at the last I spake with my tongue;

5 Lord, let me know my end, and the number of my days:

hat I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himelf in vain: he heapeth up riches, and cannot tell who shall

ather them.

8 And now, Lord, what is my hope: truly my hope is even thee.

9 Deliver me from all mine offences: and make me not a thuke unto the foolish.

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To I became dumb, and opened not my mouth: for it was thy doing.

II Take thy plague away from me: I am even confumed

by means of thy heavy hand.

makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider

my calling : hold not thy peace at my tears;

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

PSAL. 40. Expectans expectavi.

I Waited patiently for the Lord: and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock, and ordered my goings.

3 And he hath put a new fong in my mouth: even a thankfgiving unto our God.

4 Many shall see it, and sear: and shall put their trust in the Lord.

5 Bleffed is the man that hath fet his hope in the Lord: and turned not unto the proud, and to fuch as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts, which are to usward: and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them: they should

be more than I am able to express.

8 Sacrifice and must offering thou wouldest not: but mine ears hast thou opened.

9 Burnt-offerings and facrifice for fin hast thou not required

then faid I, Lo, I come;

no In the volume of the book it is written of me, that I should fulfil thy will, O my God: I am content to do it, year thy law is within my heart.

11 I have declared thy righteousness in the great congregation: lo, I will not refrain my lips, O Lord, and that their knowest.

12 I have not hid thy righteousness within my heart: my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth: from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: le thy loving-kindness and thy truth alway preserve me

15 For innumerable troubles are come about me; my fin

PSALMS. The 8. day. The 8. day. have taken such hold upon me, that I am not able to look

up: yea, they are more in number than the hairs of my head. and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me : make haste,

O Lord, to help me.

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17 Let them be ashamed and consounded together, that seek after my foul to destroy it: let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate and rewarded with shame : that say

unto me, Fie upon thee, fie upon thee.

19 Let all those that feek thee be joyful and glad in thee: and let fuch as love thy falvation fay alway, The Lord be praifed. 20 As for me, I am poor and needy: but the Lord careth for me. 21 Thou art my helper and redeemer : make no long tarrying, O my God.

EVENING PRAYER.

PSAL. 41. Beatus qui intelligit.

Pleffed is he that confidereth the poor and needy: the Lord hall deliver him in the time of trouble.

2 The Lord preferve him and keep him alive that he may be leffed upon earth: and deliver not thou him into the will of is enemies.

3 The Lord comfort him when he lieth fick upon his bed: take thou all his bed in his fickness.

4 I said, Lord, be merciful unto me : heal my soul, for I ave sinned against thee.

5 Mine enemies speak evil of me : When shall he die, and

is name perish?

6 And if he come to fee me, he speaketh vanity : and his eart conceiveth falshood within himself: and when he comh forth, he telleth it.

7 All mine enemies whisper together against me : even

gainst me do they imagine this evil;

8 Let the fentence of guiltiness proceed against him; and bw that he lieth, let him rife up no more.

9 Yea, even mine own familiar friend, whom I trusted: hodid also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord: raise thou me up ain, and I shall reward them.

It By this I know thou favourest me : that mine enemy

th not triumph against me. 12 And when I am in my health, thou upholdest me : and alt fet me before thy face for ever.

13 Bleffed be the Lord God of Israel: world without end.

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PSAL. 42. Quemadmodum.

LIKE as the hart defireth the water-brooks: fo longeth my foul after thee, O God.

2 My foul is athirst for God, yea, even for the living God; when shall I come to appear before the presence of God?

3 My tears have been my meat day and night; while they

daily fay unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by myself: for I went with the multitude, and brought them forth into the house of God;

5 In the voice of praise and thanksgiving : among such as

keep holy-day.

6 Why art thou fo full of heaviness, O my foul: and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet give him thanks for

the help of his countenance.

8 My God, my foul is vexed within me: therefore will Iremember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the wa-

ter-pipes: all thy waves and storms are gone over me.

time: and in the night-feafon did I fing of him, and made my prayer unto the God of my life.

forgotten me: why go I thus heavily while the enemy op

presseth me?

12 My bones are fmitten afunder as with a fword: while mine enemies that trouble me cast me in the teeth;

13 Namely, while they fay daily unto me: Where is not

thy God?

14 Why art thou so vexed, O my foul: and why art tho fo disquieted within me?

15 O put thy trust in God: for I will yet thank him, which

is the help of my countenance, and my God.

PSAL. 43. Judica me, Deus.

GIVE fentence with me, O God, and defend my cau against the ungodly people: O deliver me from the deceitful and wicked man.

2. For thou art the God of my strength, why hast thou pome from thee: and why go I so heavily while the enemy of presset me?

3 O fend out thy light and thy truth, that they may be me: and bring me unto thy holy hill, and to thy dwellings

4 And that I may go unto the altar of God, even unto

PSALMS. The o. day. The o. day. God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou fo heavy, O my foul: and why art thou fo

disquieted within me?

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60 put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

MORNING PRAYER.

PSAL. 44. Deus, auribus.

WE have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old;

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own fword: neither was it their own arm that helped them;

4 But thy right hand, and thine arm, and the light of thy countenance : because thou hadst a favour unto them.

5 Thou art my King, O God: fend help unto Jacob.

6 Through thee will we overthrow our enemies; and in thy Name will we tread them under, that rife up against us.

7 For I will not trust in my bow : it is not my sword that shall help me;

8 But it is thou that favest us from our enemies: and puttest them to confusion that hate us.

9 We make our boaft of God all day long : and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion : and goest not forth with our armies.

II Thou makest us to turn our backs upon our enemies : that they which hate us spoil our goods.

12 Thou lettest us be eaten up like sheep : and hast scattered us among the heathen.

13 Thou fellest thy people for nought: and takest no money or them.

14 Thou makest us to be rebuked of our neighbours : to elaughed to fcorn, and had in derifion of them that are round bout us.

15 Thou makest us to be a by-word among the heathen: nd that the people shake their heads at us.

16 My confusion is daily before me: and the shame of my ace hath covered me;

17 For the voice of the flanderer and blasphemer : for the nemy and avenger.

18 And though all this become upon us, yet do we not foret thee : nor behave ourselves frowardly in thy covenant.

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out of thy way;

20 No, not when thou hast smitten us into the place of dragons: and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god : shall not God fearchit out? for he knoweth the very fecrets of the heart.

22 For thy fake also are we killed all the day long; and are

counted as sheep appointed to be flain.

23 Up, Lord, why fleepest thou: awake, and be not abfent from us for ever.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble?

25 For our foul is brought low, even unto the dust : our belly cleaveth unto the ground.

26 Arise, and help us: and deliver us for thy mercies sake.

PSAL. 45. Eructavit cor meum. IY heart is inditing of a good matter: I speak of the things which I have made unto the king.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer than the children of men : full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy fword upon thy thigh, O thou most

mighty: according to thy worship and renown.

5 Good luck have thou with thine honour : ride on, because of the word of truth, of meekness and righteousness; and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued

unto thee: even in the midit among the king's enemies,

7 Thy feat, O God, endureth for ever : the scepter of the

kingdom is a right fcepter.

8 Thou hast loved righteousness, and hated iniquity: where fore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments sme I of myrrh, aloes, and cassia: out of

the ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women upon thy right hand did stand the queen in a vesture of gold wrought about with divers colours.

II Hearken, O daughter, and confider, incline thine ear: for

get also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty : for he

thy Lord God, and worship thou him. 13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplies tion before thee.

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14 The king's daughter is all glorious within: her clothing

is of wrought gold.

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15 She shall be brought unto the King in raiment of needlework: the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought: and shall

enter into the King's palace.

17 Instead of thy fathers thou shalt have children: whom

thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another: therefore shall the people give thanks unto thee, world without end.

PSAL. 46. Deus noster refugium.

GOD is our hope and strength: a very present help in trouble.

2 Therefore will we not fear, though the earth be moved:
and though the hills be carried into the midst of the sea;

3 Though the waters thereof rage and fwell : and though the

mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God: the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be re-

form of the first search and that right early.

6 The heathen make much ado, and the kingdoms are solved: but God hath shewed his voice, and the earth shalf

lelt away.
7 The Lord of hofts is with us: the God of Jacob is our refuge.
8 O come hither and behold the works of the Lord: what

thruction he hath brought upon the earth.

9 He maketh wars to cease in all the world: he breaketh, e bow, and knappeth the spear in sunder, and burneth the lariots in the fire.

10 Be still then, and know that I am God: I will be exaltamong the heathen, and I will be exalted in the earth.

In The Lord of hosts is with us: the God of Jacob is our luge.

EVENING PRAYER.

PSAL. 47. Omnes gentes, plaudite.

Clap your hands together, all ye people: O fing unto God with the voice of melody.

For the Lord is high, and to be feared: he is the great group on all the earth.

He shall subdue the people under us: and the nations un-

He shall choose out an heritage for us: even the worship lacob whom he loved.

5 God is gone up with a merry noise: and the Lord with the found of the trump.

6 O fing praises, sing praises, unto our God: O sing praises, fing praises unto our King.

7 For God is the King of all the earth: fing ye praises with understanding.

8 God reigneth over the heathen: God fitteth upon his holy feat.

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9 The princes of the people are joined unto the people of the God of Abraham: for God, which is very high exalted, doth defend the earth as it were with a shield.

PSAL. 48. Magnus Dominus.

GREAT is the Lord, and highly to be praised: in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north-fide lieth the city of the great King; God is well known in her palaces, as a fure refuge.

3 For lo, the kings of the earth: are gathered, and gone by together.

4 They marvelled to see such things: they were assembled, and suddenly cast down.

5 Fear came there upon them, and forrow: as upon a woman in her travail.

6 Thou shalt break the ships of the sea: through the east-wind

7 Like as we have heard, so have we seen in the city of the Lord of hosts; in the city of our God: God upholdeth the same for ever.

8 We wait for thy loving-kindness, O God: in the mid of thy temple.

g O God, according to thy Name, fo is thy praise unto the world's end: thy right hand is full of righteousness.

To Let the mount Sion rejoice, and the daughter of Juda be glad: because of thy judgements.

11 Walk about Sion, and go round about her: and tell towers thereof.

12 Mark well her bulwarks, fet up her houses: that ye me tell them that come after.

13 For this God is our God for ever and ever : he shall our guide unto death.

PSAL. 49. Audite baec, omnes.

O Hear ye this, all ye people: ponder it with your ears, ye that dwell in the world;

2 High and low, rich and poor : one with another.

3 My mouth shall speak of wisdom; and my heart a muse of understanding.

The 10. day. PSALMS. The 10. day.

4 I will incline mine ear to the parable: and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness: and when the wickedness of my heels compassed me round about?

6 There be some that put their trust in their goods: and bast themselves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him;

8 For it cost more to redeem their souls; so that he must let that alone for ever;

9 Yea, though he live long: and fee not the grave.

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10 For he feeth that wife men also die, and perish together: as well as the ignorant and soolish, and leave their riches for other.

If And yet they think that their houses shall continue for ever: and that their dwelling-places shall endure from one generation to another; and call the lands after their own names.

12 Nevertheless, man will not abide in honour: seeing he may be compared unto the beasts that perish; this is the way of them.

13 This is their foolishness: and their posterity praise their aying.

14 They lie in the hell like sheep, death gnaweth upon hem, and the righteous shall have domination over them in he morning: their beauty shall consume in the sepulchre out their dwelling.

15 But God hath delivered my foul from the place of hell; or he shall receive me.

16 Be not thou afraid though one be made rich: or if the ory of his house be increased;

17 For he shall carry nothing away with him, when he eth: neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man:
18 do long as thou doest well unto thyself, men will speak
18 od of thee.

19 He shall follow the generation of his fathers: and shall ver see light.

20 Man being in honour hath no understanding: but is comred unto the beasts that perish.

MORNING PRAYER.

PSAL. 50. Deus deorum.

HE Lord, even the most mighty God hath spoken: and called the world from the rising up of the sun unto the mg down thereof.

Out of Sion hath God appeared : in perfect beauty.

Our God shall come, and shall not keep slience : there

shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above: and the earth, that he may judge his people:

5 Gather my faints together unto me: those that have made a covenant with me with facrifice.

6 And the heavens shall declare his righteousness: for God is judge himself.

7 Hear, O my people, and I will speak : I myself will tellify

against thee, O Israel; for I am God, even thy God.

8 I will not reprove thee because of thy facrifices, or for thy burnt-offerings: because they were not alway before me.

9 I will take no bullock out of thine house: nor he-goat

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10 For all the beafts of the forest are mine: and so are the cattle upon a thousand hills.

It I know a'l the fowls upon the mountains; and the wild

beafts of the field are in my fight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls fiesh: and drink the

blood of goats?

14 Offer unto God thankigiving: and pay thy vows unto the most Highest;

15 And call upon me in the time of trouble : fo will I hear

thee, and thou shalt praise me.

16 But unto the ungodly faid God: Why dost thou preach my laws, and takest my covenant in thy mouth;

17 Whereas thou hatest to be reformed: and hast cast m

words behind thee?

18 When thou fawest a thief, thou consentedst unto him and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness : and will

thy tongue thou hast set forth deceit.

20 Thou satest, and spakest against thy brother: yea, and hast slandered thine own mother's son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as the self: but I will reprove thee, and set before thee the thing that thou hast done.

22 O confider this, ye that forget God : left I pluck yo

away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me and to him that ordereth his conversation right will I she the salvation of God.

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PSAL. 51. Miserere mei, Deus.

IIAVE mercy upon me, O God, after thy great goodness: A according to the multitude of thy mercies do away mine offences.

2 Wash me throughly from my wickedness: and cleanse me from my fin.

3 For I acknowledge my faults: and my fin is ever before me.

4 Against thee only have I finned, and done this evil in thy fight: that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness: and in sin hath my

nother conceived me.

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6 But lo, thou requireft truth in the inward parts: and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean:

hou shalt wash me, and I shall be whiter than snow. 8 Thou shalt make me hear of joy and gladness: that the

ones, which thou hast broken may rej sice.

9 Turn thy face from my fins : and put out all my mifdeeds. 10 Make me a clean heart, O God: and renew a right spirit vithin me.

II Cast me not away from thy presence : and take not thy

oly Spirit from me.

120 give me the comfort of thy help again: and stablish e with thy free Spirit.

13 Then shall I teach thy ways unto the wicked : and sinners all be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art God of my health: and my tongue shall sing of thy righteineis.

15 Thou shalt open my lips, O Lord : and my mouth shall

wthy praise.

6 For thou defirest no facrifice, else would I give it thee: tthou delightest not in burnt-offerings.

7 The facrifice of God is a troubled spirit: a broken and

trite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the s of Jerusalem;

Then shalt thou be pleased with the facrifice of righteous-, with the burnt-offerings, and oblations : then shall they

young bullocks upon thine altar.

PSA I. 52. Quid gloriaris? HY boaflest thou thyself, thou tyrant : that thou canst do mischief?

Whereas the goodness of God: endureth yet daily.

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3 Thy tongue imagineth wickedness: and with lies thou cuttest like a sharp rasor.

4 Thou hast loved unrighteousness more than goodness: and to talk of lies more than righteousness.

5 Thou hast loved to speak all words that may do hurt:0 thou false tongue.

6 Therefore shall God destroy thee for ever: he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear: and shall laugh him to scorn.

8 Lo, this is the man that took not God for his strength: but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

9 As for me, I am like a green olive tree in the house of God: my trust is in the tender mercy of God for ever and ever.

To I will always give thanks unto thee for that thou half done : and I will hope in thy Name, for thy faints like it well.

EVENING PRAYER.

PSAL. 53. Dixit insipiens.

THE foolish body hath said in his heart: There is no God 2 Corrupt are they, and become abominable in their wickedness: there is none that doeth good.

3 God looked down from heaven upon the children of men to fee if there were any that would understand, and seek as ter God.

4 But they are all gone out of the way, they are altogethe become abominable: there is also none that doeth good, not one.

5 Are not they without understanding, that work wick edness: eating up my people as if they would eat bread? the have not called upon God.

6 They were afraid, where no fear was: for God had broken the bones of him that befieged thee; thou had pethem to confusion, because God hath despised them.

7 Oh, that the falvation were given unto Ifrael out of Sion Oh, that the Lord, would deliver his people out of captivity

8 Then should Jacob rejoice: and Israel should be right gla PSAL. 54 Deus in nomine.

SAVE me, O God, for thy Name's fake: and avenue me in thy strength.

2 Hear my prayer, O God: and hearken unto the words

3 For strangers are risen up against me; and tyrants, whi have not God before their eyes, seek after my soul.

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4 Behold, God is my helper: the Lord is with them that shold my foul.

5 He shall reward evil unto mine enemies : destroy thou

hem in thy truth.

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6 An offering of a free heart will I give thee, and praise thy lame, O Lord: because it is so comfortable.

7 For he hath delivered me out of all my trouble: and mine ye hath seen his desire upon mine enemies.

PSAL. 55. Exaudi, Deus.

HEAR my prayer, O God: and hide not thyself from my petition.

2 Take heed unto me, and hear me : how I mourn in my

rayer, and am vexed.

3 The enemy crieth fo, and the ungodly cometh on fo fast: or they are minded to do me some mischief, so maliciously te they set against me.

4 My heart is disquieted within me : and the fear of death is

allen upon me.

Fearfulness and trembling are come upon me: and an horble dread hath overwhelmed me.

6 And I said, O that I had wings like a dove: for then wild I see away and be at rest.

7 Lo, then would I get me away far off: and remain in

& I would make hafte to escape: because of the formy ind and tempest.

9 Destroy their tongues, O Lord, and divide them : for I

we spied unrighteousness and strife in the city.

10 Day and night they go about within the walls thereof; is the falso and forrow are in the midst of it.

II Wickedness is therein: deceit and guile go not out of

teir fireets.

12 For it is not an open enemy that hath done me this dif-

onour: for then I could have borne it.

13 Neither was it mine adversary that did magnify himagainst me: for then peradventure I would have hid

la Bot :

14 But it was even thou, my companion: my guide, and ine own familiar friend.

15 We took sweet counsel together: and walked in the puse of God as friends.

16 Let death come hastily upon them, and let them go wn quick into hell: for wickedness is in their dwellings, id among them.

17 As for me, I will call upon God: and the Lord shall fave me.

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18 In the evening and morning, and at noon-day will I pray, and that instantly: and he shall hear my voice.

19 It is he that hath delivered my foul in peace from the bat tle that was against me: for there were many with me.

20 Yea, even God that endureth for ever shall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon fuch as be at peace with him and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart; his words were smoother than oil, an yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nound thee: and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O God, shalt bring them int the pit of destruction.

25 The blood-thirsty and deceitful men shall not live of half their days: nevertheless, my trust shall be in thee, O Lord

MORNING PRAYER.

PSAL. 56. Miserere mei, Deus.

B E merciful unto me, O God, for man goeth about tod vour me: he is daily fighting and troubling me.

2 Mine enemies are daily in hand to swallow me up: 60 they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime asraid: yet put In trust in thee.

4 I will praise God because of his word: I have put a trust in God, and will not fear what shell can do unto me.

5 They daily mistake my words: all that they image is to do me evil.

6 They hold all together, and keep themselves close: as mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness: thou, O God, thy displeasure shalt cast them down.

8 Thou tellest my flittings; put my tears into thy both are not these things noted in thy book?

9 Whenfoever I call upon thee, then shall mine enem be put to flight: this I know; for God is on my side.

10 In God's word will I rejoice: in the Lord's word w

II Yea, in God have I put my trust: I will not be assume what man can do unto me.

12 Unto thee, O God, will I pay my vows ; unto thee II give thanks.

13 For thou hast delivered my foul from death, and my from falling: that I may walk before God in the light of living.

E merciful unto me, O God, be merciful unto me, for my foul trusteth in thee: and under the shadow of thy wings all be my refuge, until this tyranny be overpaft.

21 will call unto the most high God : even unto the God at shall perform the cause which I have in hand.

He shall fend from heaven : and save me from the reproof him that would eat me up.

4 God shall fend forth his mercy and truth: my foul is

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And I lie even among the children of men, that are fet fire: whose teeth are spears and arrows, and their tongue a arp fword.

6 Set up thyfelf, O God, above the heavens: and thy glory

ove all the earth.

They have laid a net for my feet, and preffed down my l: they have digged a pit before me, and are fallen into midft of it themselves.

My heart is fixed, O God, my heart is fixed: I will fing,

give praise.

Awake up, my glory; awake lute and harp: I mywill awake right early.

ol will give thanks unto thee, O Lord, among the peoand I will fing unto thee among the nations.

1 For the greatness of thy mercy reacheth unto the hea-

s: and thy truth unto the clouds.

2 Set up thyself, O God, above the heavens: and thy y above all the earth.

PSAL. 58. Si vere utique.

RE your minds fet upon righteousness, O ye congregation: and do ye judge the thing that is right, O ye of men ?

Yea, ye imagine mischief in your heart upon the earth:

your hands deal with wickedness.

The ungodly are froward even from their mothers womb: on as they are borne they go astray, and speak lies.

They are as venomous as the poison of a serpent : even the deaf adder that Roppeth her ears;

Which refuseth to hear the voice of the charmer: charm ver fo wifely.

Break their teeth, O God, in their mouths; finite the jawof the lions, O Lord: let them fall away like water that eth apace; and when they shoot their arrows, let them be ed out.

Let them confume away like a fnail, and be like the uny fruit of a woman : and let them not fee the fun.

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8 Or ever your pots be made hot with thorns : fo let in dignation vex him, even as a thing that is raw.

o The righteous shall rejoice, when he feeth the vengeance he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for th righteous : doubtless, there is a God that judgeth the earth.

EVENING PRAYER.

PSAL. 59. Eripe me de inimicis.

Eliver me from mine enemies, O God: defend me from them that rife up against me.

2 O deliver me from the wicked doers; and fave me from the blood-thirsty men.

3 For lo, they lie waiting for my foul: the mighty mena gathered against me without any offence or fault of me, Lord.

4 They run and prepare themselves without my fault: an thou therefore to help me, and behold.

5 Stand up, O Lord God of hofts, thou God of Ifrael, to v fit all the heathen: and be not merciful unto them that offer of malicious wickedness.

6 They go to and fro in the evening: they grin like a do and run about through the city.

7 Behold, they speak with their mouth, and swords are their lips : for who doth hear?

8 But thou, O Lord, shalt have them in derisson: thou shalt laugh all the heathen to fcorn.

9 My strength will I ascribe unto thee: for thou art t God of my refuge.

to God sheweth me his goodness plenteously; and 6 shall let me see my desire upon mine enemies.

II Slay them not, lest my people forget it : but scatt them abroad among the people, and put them down, O Lor our desence.

12 For the fin of their mouth, and for the words of their they shall be taken in their pride : and why? their preaing is of curfing and lies.

13 Consume them in thy wrath, consume them, that the may perish: and know that it is God that ruleth in Jacob, a unto the ends of the world.

14 And in the evening they will return : grin like a do and will go about the city.

15 They will run here and there for meat : and grudge they be not fatisfied.

16 As for me, I will fing of thy power, and will praise

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nercy betimes in the morning: for thou hast been my defence nd refuge in the day of my trouble.

17 Unto thee, O my Strength, will I fing: for thou, O God, at my refuge, and my merciful God.

PSAL. 60. Deus, repulifti nos.

Od, thou hatt cast us out, and scattered us abroad: thou hast also been displeased; O turn thee unto us again.

2 Thou hast moved the land and divided it: heal the fores breef, for it shaketh.

3 Thou hast shewed thy people heavy things; thou hast wen us a drink of deadly wine.

4 Thou hast given a token for such as fear thee: that they

ay triumph because of the truth.

5 Therefore were thy beloved delivered : help me with thy ght hand, and hear me.

6 God hath spoken in his holiness, I will rejoice and divide them: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is a strength of my head; Judah is my law-giver;

8 Moab is my wash-pot; over Edom will I cast out my e: Philistia, be thou glad of me.

Who will lead me into the strong city: who will bring into Edom?

10 Hast not thou cast us out, O God: wilt not thou, O God,
Out with our hosts?

11 0 be thou our help in trouble: for vain is the help of man.
12 Through God will we do great acts: for it is he that shall ad down our enemies.

PSAL. 61. Exaudi, Deus.

EAR my crying, O God: give ear unto my prayer.

² From the ends of the earth will I call upon thee: en my heart is in heavinefs.

O fet me up upon the rock that is higher than I: for thou theen my hope, and a strong tower for me against the enemy. I will dwell in thy tabernacle for ever: and my trust libe under the covering of thy wings.

For thou, O Lord, hast heard my defires: and hast givan heritage unto those that sear thy Name.

Thou shalt grant the King a long life: that his years sendure throughout all generations.

He shall dwell before God for ever: O prepare thy lovmercy and faithfulness, that they may preserve him.

So will I always fing Praise unto thy Name: that I may perform my vows.

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MORNING PRAYER.

PSAL. 62. Nonne Deo ?

MY foul truly waiteth still upon God; for of him cometh my falvation.

2 He verily is my strength and my salvation : he is my de

fence, fo that I shall not greatly fall.

3 How long will ye imagine mischief against every man: y shall be slain all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God wi exalt: their delight is in lies; they give good words with the

mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God: so

my hope is in him.

6 He truly is my strength and my falvation; he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rock of m might, and in God is my trust.

8 O put your trust in him alway, ye people : pour out you

hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

unto Vanity: if riches increase, fet not your heart upon them

11 God spake once, and twice I have also heard the same that power belongeth unto God;

12 And that thou, Lord, art merciful: for thou rewards

PSAL. 63. Deus, Deus meus.

God, thou art my God : early will I feek thee.

2 My foul thir steth for thee, my sleth also longethal thee: in a barren and dry land, where no water is.

· 3 Thus have I looked for thee in holiness: that I mis

behold thy power and glory.

4 For thy loving-kindness is better than the life itself:

5 As long as I live will I magnify thee on this manner : 3

lift up my hands in thy Name.

6 My foul shall be satisfied even as it were with man and fatness: when my mouth praiseth thee with joyful lips

7 Have I not remembered thee in my bed : and thou upon thee when I was waking?

8 Because thou hast been my helper: therefore under shadow of thy wings will I rejoice.

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9 My foul hangeth upon thee: thy right hand hath upholden me,

to These also that seek the hurt of my soul: they shall go under the earth.

11 Let them fall upon the edge of the fword: that they may be a portion for foxes.

12 But the King shall rejoice in God; all they also that swear by him, shall be commended: for the mouth of them that speaklies shall be stopped.

PS A L. 64. Exaudi, Deus.

HEAR my voice, O God, in my prayer: preferve my life from fear of the enemy.

2 Hide me from the gathering together of the froward: and on the infurrection of wicked doers;

3 Who have whet their tongue like a fword: and shoot out hir arrows, even bitter words;

4That they may privily shoot at him that is perfect: sud-

5 They encourage themselves in mischies: and commune aong themselves how they may lay snares; and say, That no an should see them.

6 They imagine wickedness, and practise it: that they keep retamong themselves, every man in the deep of his heart.

Rut God shall suddely shoot at them with a swift arrow: tthey shall be wounded.

Yea, their own tongues shall make them fall: insomuch twhoso seeth them, shall laugh them to scorn.

And all men that fee it, shall fay, This hath God done: they shall perceive that it is his work.

o The righteous shall rejoice in the Lord, and put his trust im: and all they that are true of heart shall be glad.

EVENING PRAYER.

PSAL. 65. Te decet hymnus.

HOU, O God, art praised in Sion: and unto thee shall the yow he performed in Jerusalem.

Thouthat hearest the prayer: unto thee shall all flesh come.

My misdeeds prevail against me: O be thou merciful unto
los

Bleffed is the man whom thou choofest, and receivest unte: he shall dwell in thy court, and shall be satisfied with leasures of thy house, even of thy holy temple.

thou shalt shew us wonderful things in thy righteonsness, od of our salvation: thou that art the hope of all the ends earth, and of them that remain in the broad sea.

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6 Who in his strength sette th fast the m untains : and is grded about with power.

7 Who stilleth the raging of the sea: and the noise of his

waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens : thou that makest the out-going of the morning and evening to praife thee.

o Thou visitest the earth, and blessest it : thou makest i

very plenteous.

10 The river of God is full of water: thou preparest their corn, for fo thou provideft for the earth.

II Thou waterest her furrows, thou fendest rain into the little valleys thereof: thou makest it soft with the drops of rain, and bleffest the increase of it.

12 Thou crownest the year with thy goodness : and the

clouds drop fatnefs.

13 They shall drop upon the dwellings of the wilderness and the little hills shall rejoice on every side.

14 The folds shall be full of sheep: the valleys also sha fland fo thick with corn, that they shall laugh and fing.

PSAL. 66. Jubilate Deo.

Be joyful in God, all ye lands: fing praises unto t honour of his Name; make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy work through the greatness of thy power shall thine enemies found liars unto thee.

3 For all the world shall worship thee : fing of thee,

praise thy Name.

4 O come hither, and behold the works of God: how w derful he is in his doing toward the children of men!

5 He turned the fea into dry land : fo that they went thro

the water on foot; there did we rejoice thereof.

6 He ruleth with his power for ever; his eyes behold people : and fuch as will not believe, shall not be able to alt themselves.

7 O praise our God, ye people: and make the voice of

praise to be heard;

8 Who holdeth our foul in life; and suffereth not out to flip.

9 For thou, O God, hast proved us: thou also hast trie like as filver is tried.

10 Thou broughtest us into the snare : and laidest to

11 Thou sufferedst men to ride over our heads: we

The 13. day. PSALMS. The 13. day. through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offerings: and will pay thee my vows, which I promised with my lips, and spake

with my mouth when I was in trouble.

13 I will offer unto thee fat burnt facrifices, with the incense of rams: I will offer bullocks and goats.

14 O come hither and hearken all ye that fear God; and I

will tell you what he hath done for my foul.

15 I called unto him with my mouth; and gave him praifes with my tongue.

16 If I incline unto wickedness with mine heart: the Lord

will not hear me.

17 But God hath heard me: and confidered the voice of my prayer.

18 Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

PSAL. 67. Deus misereatur.

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

²That thy way may be known upon earth: thy faving health mong all nations.

3 Let the people praise thee, O God: yea, let all the people taile thee.

40 let the nations rejoice and be glad: for thou shalt judge tolk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God: let all the people praise

6 Then shall the earth bring forth her increase: and God, thour own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear

MORNING PRAYER.

PS AL. 68. Exurgat Deus.

ET God arise, and let his enemies be scattered: let them also that hate him slee before him.

Like as the smoke vanisheth, so shalt thou drive them y: and like as wax melteth at the fire, so let the ungodly shat the presence of God.

But let the righteous be glad and rejoice before God;

hem also be merry and joyful.

o fing unto God, and fing praises unto his Name: maghim that rideth upon the heavens, as it were upon an N 2 horse;

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horse; praise him in his Name JAH, and rejoice before him.

5 He is a Father of the fatherless, and defendeth the cause of the widows: even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity: but letteth the runagates continue in scarceness.

7 O God, when thou wentest forth before the people; when thou wentest through the wilderness;

8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, who is the God of Israel.

g Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.

no Thy congregation shall dwell therein: for thou, O God hast of thy goodness prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee and were discomfited and they of the houshold divided the spoil.

as the wings of a dove: that is covered with filver wing and her feathers like gold.

14 When the Almighty scattered kings for their sake: the were they as white as snow in Salmon.

15 As the hill of Basan, so is God's hill: even an high hill the hill of Basan.

16 Why hop ye fo, ye high hills? this is God's hill, int which it pleaseth him to dwell: yea, the Lord will abide for ever.

17 The chariots of God are twenty thousand, even the fands of angels: and the Lord is among them, as in the haplace of Sinai.

18 Thou art gone up on high, thou hast led captivity capt and received gifts for men: yea, even for thine enemies, the Lord God might dwell among them.

19 Praised be the Lord daily: even the God who helpeth and poureth his benefits upon us.

20 He is our God, even the God of whom cometh falvall God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies: and the fealp of such a one as goeth on still in his wickedness.

22 The Lord hath faid, I will bring my people again, as from Basan: mine own will I bring again, as I did some from the deep of the sea;

23 That thy foot may be dipped in the blood of thine

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PSALMS. The 13. day. The 13. day. mies: and that the tongue of thy dogs may be red through the

24 It is well feen, O God, how thou goest : how thou, my

God and King, goest in the sanctuary. 25 The fingers go before, the minstrels follow after: in the

midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations: from the ground of theheart.

27 There is little Benjamin their ruler, and the princes of Judah their council: the princes of Zabulon, and the princes of Nephthali.

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28 Thy God hath fent forth strength for thee : stablish the thing, O God, that thou hast wrought in us,

29 For thy temple's fake at Jerusalem : so shall kings bring

preients unto thee.

30 When the company of the spearmen, and multitude of the mighty are scattered abroad among the beasts of the people, Othat they humbly bring pieces of filver : and when he hath cattered the people that delight in war;

31 Then shall the princes come out of Egypt : the Morians

and shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O fing praises unto the Lord,

33 Who fitteth in the heavens over all, from the beginning: he doth fend out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel: his worship nd strength is in the clouds.

35 O God, wonderful art thou in thy holy places: even the od of Ifrael; he will give ftrength and power unto his peoe; bleffed be God.

EVENING PRAYER.

PSAL. 69. Salvum me fac.

AVE me, O God: for the waters are come in even unto my foul.

al flick fast in the deep mire, where no ground is: I am me into deep waters, fo that the floods run over me.

31 am weary of crying; my throat is dry: my fight faileth

for waiting fo long upon my God.

They that hate me without a cause, are more than the is of my head: they that are mine enemies, and woulddeby me guiltless, are mighty.

I paid them the things that I never took: God, thou know-

my simpleness, and my faults are not hid from thee.

Let not them that trust in thee, Q Lord God of hofts, be ashamed

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ashamed for my cause: let not those that seek thee be confounded through me, O Lord God of Israel.

7 And why? for thy fake have I suffered reproof: shame hath covered my face.

8 I am become a stranger unto my brethren: even an alien unto my mother's children.

9 For the zeal of thine house hath even eaten me : and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept and chastened my self with fasting; and that was turned to my reproof.

11 I put on fackcloth also: and they jested upon me.

12 They that fit in the gate speak against me: and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee: in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy falvation.

15 Take me out of the mire, that I fink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep fwallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving-kindness is comfortable: turn thee unto me, according to the multitude of thy mercies

18 And hide not thy face from thy fervant, for I am in trouble: O hafte thee, and here me.

19 Draw nigh unto my foul, and fave it: O deliver me, because of mine enemies.

20 Thou haft known my reproof, my shame, and my difhonour: mine adversaries are all in thy fight.

ness: I looked for some to have pity on me, but there was n man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirfly, the

gave me vinegar to drink.

23 Let their table be made a fnare to take themselves with and let the things that should have been for their wealth, to and let the things that should have been for their wealth, to the same than the same to take themselves with any table to the same to take themselves with any table to take the same table to take themselves with any table to take the same table to take the table to take themselves with any table to take the same table table to take the same table table

unto them an occasion of falling.

24 Let their eyes be blinded, that they see not: and ever bo
thou down their backs.

25 Pour out thine indignation upon them: and let wrathful displeasure take hold of them.

26 Let their habitation be void: and no man to dwell their tents.

27 For they perfecute him whom thou hast smitten: they talk how they may vex them whom thou hast wound

28 Let them fall from onewickedness to another: and not tome into thy righteousness.

29 Let them be wiped out of the book of the living: and

not be written among the righteous.

30 As for me, when I am poor and in heaviness: thy help, 0 God, shall lift me up.

31 I will praise the Name of God with a song . and magnify

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32 This also shall please the Lord: better than a bullock that hath horns and hoofs.

33 The humble shall confider this, and be glad: feek ye

after God, and your foul shall live.

34 For the Lord heareth the poor; and despiseth not his prisoners.

35 Let heaven and earth praise him: the sea and all that moveth therein.

36 For God will fave Sion, and build the cities of Judah:

that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it: and they that love his Name shall dwell therein.

PSAL. 70. Deus in adjutorium.

HASTE thee, O God, to deliver me: make haste to help me, O Lord.

² Let them be ashamed and consounded that seek after my soul: let them be turned backward, and put to consussion, that wish me evil.

3 Let them for their reward be foon brought to shame: that

try over me, There, there.

4 But let all those that seek thee, be joyful and glad in thee:
and let all such as delight in thy salvation say alway, The Lord
repraised.

S As for me, I am poor and in mifery: hafte thee unto me, God.

6 Thou art my helper and my redeemer: O Lord, make olong tarrying.

MORNING PRAYER.

PSAL. 71. In te, Domine, speravi.

N thee, O Lord, have I put my trust; let me never be put to confusion: but rid me, and deliver me in thy righteous-

2 Be thou my strong hold, whereunto I may alway resort:
ou hast promised to help me, for thou art my house of deace, and my castle.

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3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever fince I was born: thou art he that took me out of my mother's womb; my praise shall be always of thee.

61 am become as it were a monster unto many; but my fure trust is in thee.

7 O let my mouth be filled with thy praise: that I may fing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forfake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wai; for my soul, take their counsel together, saying: God hath forsaken him; persecute him, and take him: for there is none to deliver him.

10 Go not far from me, O God: my God, hafte thee to help me.

II Let them be confounded and perish that are against my foul: let them be covered with shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and falvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

now: therefore will I tell of thy wondrous works.

16 Forfake me not, O God, in mine old age, when I am grey headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high: and great thing are they that thou hast done; O God, who is like unto thee!

18 O what great troubles and advertities haft thou shewe me! and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour: and comforts me on every side.

20 Therefore will I praise thee, and thy faithfulness, 0 600 playing upon an instrument of musick: unto thee will I support the harp, O thou Holy One of Israel.

21 My lips will be fain when I fing unto thee: and fo wi

22 M

22 My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame, that seek to do me evil.

PSAL. 72. Deus, judicium.

GIVE the king thy judgements, O God: and thy righteourness unto the king's son.

2 Then shall he judge thy people according unto right:

and defend the poor.

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3 The mountains also shall bring peace: and the little hills ighteousness unto the people.

4He shall keep the simple folk by their right: defend the

children of the poor, and punish the wrong-doer.

5 They shall fear thee as long as the sun and moon endureth: from one generation to another.

6 He shall come down like the rain into a fleece of wool:

even as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundince of peace, so long as the moon endureth.

& His dominion shall be also from the-one sea to the other:

and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before him:

10 The Kings of Tharfis and of the itles shall give presents: he kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him: all nations shall do

12 For he shall deliver the poor when he crieth: the edy also, and him that hath no helper.

13 He shall be favourable to the simple and needy; and shall referve the fouls of the poor.

14 He shall deliver their souls from falshood and wrong: and ear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of tabia: prayer shall be made ever unto him; and daily shall ebe praised.

16 There shall be an heap of corn in the earth, high upon the lik: his fruit shall shake like Libanus, and shall be green in

e city like grass upon the earth.

17 His Name shall endure for ever; his Name shall remainnder the sun among the posterities: which shall be blessed wough him; and all the heathen shall praise him.

18 Bleffed be the Lord God, even the God of Israel: which

aly doeth wondrous things;

9 And bleffed be the Name of his Majesty for ever: and all earth shall be filled with his Majesty. Amen, Amen.

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EVENING PRAYER.

PSAL. 73. Quam bonus Ifrael!

TRULY God is loving unto Ifrael: even unto fuch as are of a clean heart.

2 Nevertheless, my feet were almost gone: my treadings had well nigh slipped.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death: but are lufty and strong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cause that they are so holden with pride:

and overwhelmed with cruelty.

7 Their eyes swell with fatness: and they do even what they luft,

8 They corrupt other, and speak of wicked blasphemy : their

talking is against the most High.

9 For they stretch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them : and thereout fuck

they no fmall advantage.

11 Tush, say they, how should God perceive it: is there

knowledge in the most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished: and chaftened

every morning.

14 Yea, and I had almost faid even as they: but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this: but it was too hard

for me;

16 Until I went into the fanctuary of God: then understood I the end of these men;

17 Namely, how thou dost fet them in slippery places: and castest them down, and destroyes them.

18 O how fuddenly do they confume: perish, and come to a fearful end!

19 Yea, even like as a dream when one awaketh: fo shall thou make their image to vanish out of the city.

20 Thus my heart was grieved; and it went even through

my reins.

21 So foolish was I, and ignorant: even as it were a beal before thee.

22 Nevertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel: and after that re-

ceive me with glory.

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24 Whom have I in heaven but thee; and there is none upon earth that I defire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength

of my heart, and my portion for ever.

26 For lo, they that forfake thee shall perish: thou hast de-

stroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God; and to speak of all thy works in the gates of the daughter of Sion.

PSAL. 74. Ut quid, Deus?

O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation: whom thou haft pur-

chased, and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy: which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations:

and fet up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was

known to bring it to an excellent work.

7 But now they break down all the carved work thereof:
With axes and hammers.

8 Theyhave fet fire upon thy holy places: and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they faid in their hearts, Let us make havock of them altogether: thus have they burnt up all the houses of God in the land.

no, not one is there among us that understandeth any more.

II O God, how long shall the adversary do this dishonour: how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand: why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old: the help that is done upon earth, he doeth it himfelf.

14 Thou didst divide the sea through thy power: thou brakes the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces: and Bavest him to be meat for the people in the wilderness.

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16 Thou broughtest out fountains, and waters out of the hard rocks: thou driedst up mighty waters.

17 The day is thine, and the night is thine: thou hast pre-

pared the light and the fun.

18 Thou hast set all the borders of the earth: thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliver not the foul of thy turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of dark-

ness and cruel habitations.

22 O let not the simple go away ashamed: but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause: remember

how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: the prefumption of them that hate thee increaseth ever more and more.

MORNING PRAYER.

PSAL. 75. Confitebimur tibi.

UNTO thee, O God, do we give thanks: yea, unto thee do we give thanks.

2 Thy Name also is so nigh: and that do thy wondrous works

declare.

3 When I receive the congregation: I shall judge according unto right.

4 The earth is weak, and all the inhabiters thereof: I bear

up the pillars of it.

5 I faid unto the fools, Deal not so madly: and to the ungodly, Set not up your horn;

6 Set not up your horn on high: and speak not with a stiff

neck;

7 For promotion cometh neither from the east nor from the west: nor yet from the south.

8 And why? God is the Judge: he putteth down one, and setteth up another.

9 For in the hand of the Lord, there is a cup, and the wine is

red: it is full mixed, and he poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall

drink them, and fuck them out.

11 But I will talk of the God of Jacob: and praise him for even

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

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PSAL. 76. Notus in Judæa.

IN Jury is God known: his Name is great in Ifrael.

2 At Salem is his tabernacle : and his dwelling in Sion.

There brake he the arrows of the bow : the fhield, the fword, and the battle.

4 Thou art of more honour and might: than the hills of the robbers.

The proud are robbed, they have flept their fleep: and all the men whose hands were mighty have found nothing.

6 At thy rebuke, O God of Jacob: both the chariot and horse are fallen.

7 Thou, even thou art to be feared: and who may stand in thy fight when thou art angry?

8 Thou didft cause thy judgement to be heard from heaven: the earth trembled, and was still,

When God arose to judgement: and to help all the meek upon earth.

to The fierceness of man shall turn to thy praise: and the fierceness of them shalt thou refrain.

Il Promise unto the Lord your God, and keep it, all ye that are round about him: bring prefents unto him that ought to be feared.

12 He shall refrain the spirit of princes: and is wonderful among the kings of the earth.

PSAL. 77. Voce mea ad Dominum.

Will cry unto God with my voice: even unto God will I cry with my voice; and he shall hearken unto me.

2 In the time of my trouble I fought the Lord: my fore ran and ceased not in the night season; my soul resused comfort.

3 When I am in heaviness, I will think upon God: when my heart is vexed I will complain.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speak.

51 have confidered the days of old: and the years that are paft. 61 call to remembrance my fong: and in the night I comnune with mine own heart, and fearch out my spirits.

7 Will the Lord absent himself for ever: and will he be no more entreated?

8 Is his mercy clean gone for ever: and is his promise come tterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he shut up his wing-kindness in displeasure?

10 And I faid, It is mine own infirmity: but I will remember e years of the right hand of the most Highest.

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11 I will remember the works of the Lord: and call to mind thy wonders of old time.

12 I will think also of all thy works: and my talking shall be

of thy doings.

13 Thy way, O God, is holy: who is so great a God as our God?

14 Thou art the God that doeft wonders: and hast declared thy power among the people.

15 Thou hast mightily delivered thy people: even the fons

of Jacob and Joseph.

16 The waters faw thee, O God, the waters faw thee, and were afraid: the depths also were troubled.

17 The clouds poured out water, the air thundered : and

thine arrows went abroad.

- 18 The voice of thy thunder was heard round about: the lightning shone upon the ground; the earth was moved and shook withal.
- 19 Thy way is in the sea, and thy paths in the great waters: and thy footsteps are not known.

20 Thou leddeft thy people like sheep: by the hand of Mofes and Aaron.

EVENING PRAYER.

PSAL. 78. Attendite, popule.

HEAR my law, O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard

fentences of old;

3 Which we have heard and known : and fuch as our fa-

thers have told us;

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Mrael a law: which he commanded our forefathers to teach their children

6 That their posterity might know it; and the children which were yet unborn;

7 To the intent that when they came up: they might hew

their children the fame;

8 That they might put their trust in God: and not to forge the works of God, but to keep his commandments;

9 And not to be as their forefathers, a faithless and stubbon generation: a generation that set not their heart aright, and whose spirit cleaveth not stedsastly unto God;

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12 But forgat what he had done: and the wonderful works that he had shewed for them.

13 Marvellous things did he in the fight of our forefathers, in the land of Egypt: even in the field of Zoan.

14 He divided the fea, and let them go through: he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud: and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness: and gave them drink thereof as it had been out of the great depth.

17 He brought waters out of the stony rock: so that it gushed out like the rivers.

18 Yet for all this they finned more against him: and provoked the most Highest in the wilderness.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the waters gushed out, and the streams slowed withal: but can he give bread also, or provide sless for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came up heavy displeasure against lirael;

23 Because they believed not in God: and put not their trust in his help.

²⁴ So he commanded the clouds above: and opened the doors of heaven.

25 He rained down Manna also upon them for to eat: and give them food from heaven.

26 So man did eat angels food: for he fent them meat enough.

²⁷ He caused the east wind to blow under heaven: and hrough his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust: and feather-

29 He let it fall among their tents: even round about their abiliation.

30 So they did eat and were well filled; for he gave them heir own defire: they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy

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wrath of God came upon them, and flew the wealthieft of them: yea, and smote down the chosen men that were in Ifrael,

32 But for all this they finned yet more: and believed

not his wondrous works.

33 Therefore their days did he confume in vanity: and their years in trouble.

24 When he flew them, they fought him: and turned them

early, and enquired after God.

as And they remembered that God was their ffrength : and that the high God was their Redeemer.

36 Nevertheless, they did but flatter him with their mouth;

and diffembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his covenant.

a8 But he was so merciful that he forgave their misdeeds:

and destroyed them not,

30 Yea, many a time turned he his wrath away : and would not suffer his whole displeasure to arise.

40 For he confidered that they were but flesh : and that they were even a wind that paffeth away, and cometh not again.

41 Many a time did they provoke him in the wildernes! and grieved him in the defert.

42 They turned back and tempted God: and moved the Holy One in Ifrael.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy;

44 How he had wrought his miracles in Egypt : and his wonders in the field of Zoan.

45 He turned their waters into blood: fo that they might not drink of the rivers.

46 He fent lice among them, and devoured them up: and frogs to destroy them.

47 He gave their fruit un o the caterpillar: and their labout

unto the grafs hopper.

48 He destroyed their vines with hail-stones: and their mulberry-trees with the frost.

49 He smote their cattle also with hail-stones: and the flocks with hot thunder-bolts.

50 He cast upon them the furiousness of his wrath, anger, dif pleafure and trouble : and fent evil angels among them.

51 He made a way to his indignation, and spared not the foul from death : but gave their life over to the pestilence;

52 And smote all the firstborn in Egypt: the most prince pal and mightiest in the dwellings of Ham. 53 Bu

53 But as for his own people, he led them forth like sheep: and carried them in the wilderness like a flock.

54 He brought them out safely that they should not fear: and overwhelmed their enemies with the sea;

55 And brought them within the borders of his fanctuary: even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be divided among them for an heritage; and made the tribes of lirael to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his testimonies;

58 But turned their backs, and fell away like their forefathers:

starting aside like a broken bow.

59 For they grieved him with their hill-altars: and provoked him to displeasure with their images.

60 When God heard this, he was wroth: and took fore dif-

pleasure at Israel;

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61 So that he forfook the tabernacle in Silo: even the tent that he had pitched among men.

62 He delivered their power into captivity : and their beauty

into the enemies hand.

63 He gave his people over also unto the sword: and was with his inheritance.

64 The fire confumed their young men: and their maidens

were not given to marriage.

65 Their priests were sain with the sword: and there were widows to make lamentation.

66 So the Lord awaked as one out of fleep; and like a giant

refreshed with wine;

67 He smote his enemies in the hinder parts: and put them to aperpetual shame.

68 He refused the tabernacle of Joseph: and chose not

the tribe of Ephraim;

69 But chose the tribe of Judah: even the hill of Sion which beloved.

70 And there he built his temple on high: and laid the foun-

71 He chose David also his servant: and took him away

72 As he was following the ewes great with young ones, he ook him: that he might feed Jacob his people, and Israel his aheritance.

73 So he fed them with a faithful and true heart: and rulthem prudently with all his power.

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MORNING PRAYER.

O God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy fervants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on ever side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousy burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwelling-place.

8 O remember not our old fins, but have mercy upon us, and that foon: for we are come to great mifery.

9 Help us, O God, of our falvation, for the glory of thy Name: O deliver us, and be merciful unto our fins for thy Name's fake.

10 Wherefore do the heathen fay: Where is now their God?

II O let the vengeance of thy fervants blood that is flied; be openly shewed upon the heathen in our fight.

12 O let the forrowful fighing of the prisoners come before thee: according to the greatness of thy power preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them, O Lord, seven-sold into their bosom.

14 So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

PSAL. 80. Qui regis Ifrael.

HEAR, O thou shepherd of Israel, thou that leadest Joseph like a sheep: shew thy self also, thou that sittest upon the Cherubims.

2 Before Ephraim, Benjamin, and Manaffes: flir up thy ftrength, and come and help us.

3 Turn us again, O God: shew the light of thy counternance, and we shall be whole.

4 O Lord God of hofts: how long wilt thou be angry with thy people that prayeth?

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5 Thou feedest them with the bread of tears; and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours : and

our enemies laugh us to fcorn.

7 Turn us again, thou God of hofts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out

the heathen, and planted it;

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9 Thou madest room for it: and when it had taken root, it filled the land.

to The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedar-trees.

II She stretched out her branches unto the sea: and her

boughs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the

wild beafts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven: behold and visit this vine;

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madeft so strong for thyself

16 It is burnt with fire and cut down: and they shall perish

at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the fon of man whom thou madest so strong for thine own self.

18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hofts: shew the light of thy countenance, and we shall be whole.

PSAL. SI. Exultate Deo.

SING ye merrily unto God our strength: make a cheerful noise unto the God of Jacob.

2 Take the pfalm, bring hither the tabret: the merry harp

with the lute.

3 Blow up the trumpet in the new-moon: even in the time appointed, and upon our folemn feast-day.

4 For this was made a statute for Israel: and a law of the

God of Jacob.

5 This he ordained in Joseph for a testimony: when he came

out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were delivered from making the pots.

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MORNING PRAYER.

PSAL. 79. Deus, venerunt.

O God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy fervants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beafts of the land.

3 Their blood have they shed like water on ever fide of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very fcorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousy burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwell-

ing-place.

8 O remember not our old fins, but have mercy upon us,

and that foon: for we are come to great mifery.

9 Help us, O God, of our falvation, for the glory of thy Name: O deliver us, and be merciful unto our fins for thy Name's fake.

10 Wherefore do the heathen fay: Where is now their God?

II O let the vengeance of thy servants blood that is shed: be openly shewed upon the heathen in our fight.

12 O let the forrowful fighing of the prisoners come before thee: according to the greatness of thy power preserve thou those that are appointed to die,

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them, O Lord, seven-fold into their bosom.

14 So we that are thy people, and theep of thy pasture, shall give thee thanks for ever : and will alway be shewing forth thy praise from generation to generation.

PSAL. 80. Qui regis Ifrael. TEAR, O thou shepherd of Israel, thou that leadest Joseph I like a sheep: shew thy self also, thou that fittest upon the Cherubims.

2 Before Ephraim, Benjamin, and Manasses : stir up th strength, and come and help us.

3 Turn us again, O God: shew the light of thy counter

nance, and we shall be whole.

4 O Lord God of hofts: how long wilt thou be angry with thy people that prayeth? 5 Tho

5 Thou feedest them with the bread of tears; and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours : and

our enemies laugh us to fcorn.

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7 Turn us again, thou God of hofts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out

the heathen, and planted it;

9 Thou madest room for it: and when it had taken root, it filled the land.

to The hills were covered with the shadow of it: and the

boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea: and her boughs unto the river.

12 Why hast thou then broken down her hedge: that all

they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the wild beafts of the field devour it.

14 Turn thee again, thou God of hofts, look down from hea-

ven: behold and visit this vine;

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madeft so strong for thyself 16 It is burnt with fire and cut down: and they shall perish

at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand; and upon the fon of man whom thou madest so strong for thine own self.

18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

PSAL. 81. Exultate Deo.

SING ye merrily unto God our strength: make a cheerful noise unto the God of Jacob.

2 Take the pfalm, bring hither the tabret: the merry harp

with the lute.

3 Blow up the trumpet in the new-moon: even in the time appointed, and upon our folemn feast-day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were delivered from making the pots.

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7 Thou calledft upon me in troubles: and I delivered thee: and heard thee what time as the storm fell upon thee.

8 I proved thee also: at the waters of strife.

9 Hear, O my people, and I will affure thee, O Ifrael: if thou wilt hearken unto me,

10 There shall no strange god be in thee: neither shalt thou worship any other god.

II I am the Lord thy God who brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice: and Ifrael would not obey me.

13 So I gave them up unto their own hearts lusts: and let them follow their own imaginations.

14 O that my people would have hearkened unto me: for if Israel had walked in my ways,

15. I should foon have put down their enemies: and turned my hand against their adversaries.

16 The haters of the Lord should have been found fiars: but their time should have endured for ever.

17 He should have fed them also with the finest wheat flour! and with honey out of the stony rock should I have satisfied thee.

EVENING PRAYER.

PSAL. 82. Deus fletit.

OD flandeth in the congregation of princes: he is a judge J among gods.

2 How long will ye give wrong judgement : and accept the persons of the ungodly?

3 Defend the poor and fatherles: fee that fuch as are in need and necessity have right.

4 Deliver the out-cast and poor: save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on fill in darkness: all the foundations of the earth are out of courfe.

6 I have faid, Ye are gods: and ye are all the children of the most Highest.

7 But ye shall die like men : and fall like one of the princes. 8 Arise, O God, and judge thou the earth: for thou shalt

take all heathen to thine inheritance.

PSAL. 83. Deus, quis similis?

HOLD not thy tongue, O God, keep not still silence: re-frain not thy self, O God.

2 For lo, thine enemies make a murmuring; and they that hate thee have lift up their head. 3 They

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3 They have imagined craftily against thy people: and taken counsel against thy secret ones.

4 They have faid, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent: and are confederate against thee;

6 The tabernacles of the Edomites and the Ishmaelites: the Moabites and Hagarens;

7 Gebal, and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.

8 Affur also is joined with them: and have holpen the children of Lot.

g But do thou to them as unto the Madianites: unto Sifera, and unto Jabin at the brook of Kison;

to Who perished at Endor: and became as the dung of the

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana;

12 Who fay, Let us take to curselves: the houses of God in possession.

13 0 my God, make them like unto a wheel: and as the flubble before the wind;

14 Like as the fire that burneth up the wood: and as the flame that confumeth the mountains.

15 Persecute them even so with thy tempest: and make them assaid with thy storm.

16 Make their faces ashamed, O Lord: that they may feek thy Name.

17 Let them be confounded and vexed ever more and more: let them be put to shame and perish.

18 And they shall know that thou, whose Name is Jehovah : art only the most Highest over all the earth.

PS A L. 84. Quam dilecta!

How amiable are thy dwellings: thou Lord of hofts!

2 My foul hath a defire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young: even thy altars, 0 Lord of hosts, my King and my God.

4 Bleffed are they that dwell in thy house: they will be al-

5 Bleffed is the man whose strength is in thee: in whose heart are thy ways;

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6 Who going through the vale of misery, use it for a well: and the pools are filled with water.

7 They will go from firength to firength : and unto the God

of gods appeareth every one of them in Sion.

8 O Lord God of hofts, hear my prayer: hearken, O God of Jacob.

9 Behold, O God our defender: and look upon the face of thine Anointed,

10 For one day in thy courts: is better than a thousand.

11 I had rather be a door-keeper in the house of my God: than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence: the I ord will give grace and worship; and no good thing shall he with hold from them that live a godly life.

13 O Lord God of hofts: bleffed is the man that putteth

his trust in thee.

PSAL. 85. Benedixisti, Domine.

L ORD, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob.

2 Thou haft for given the offence of thy people : and co-

vered all their fins.

3 Thou hast taken away all thy displeasure: and turned thyfelf from thy wrathful indignation.

4 Turn us then, O God our Saviour : and let thine anger

cease from us.

5 Wilt thou be displeased at us for ever : and wilt thou firetch out thy wrath from one generation to another?

6 Wilt thou not turn again and quicken us: that thy peo-

ple may rejoice in thee?

7 Shew us thy mercy, O Lord: and grant us thy falvation.

8 I will hearken what the Lord God will fay concerning me: for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his falvation is nigh them that fear him: that glory

may dwell in our land.

10 Mercy and truth are met together: righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth: and righteousness

hath looked down from heaven.

12 Yea, the Lord shall shew loving kindness: and our land shall give her increase.

13 Righteousness shall go before him: and he shall direct his going in the way.

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MORNING PRAYER.

PSAL. 86. Inclina, Domine.

BOW down thine ear, O Lord, and hear me: for I am poor and in mifery.

2 Preserve thou my soul, for I am holy: my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord: for I will call daily upon thee.

4 Comfort the foul of thy fervant: for unto thee, O Lord, to I lift up my foul.

5 For thou, Lord, art good and gracious: and of great mergunto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble defires.

7 In the time of my trouble I will call upon thee: for thou hearest me.

8 Among the gods there is none like unto thee, O Lord: there is not one that can do as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorify thy Name.

10 For thou art great, and doest wondrous things: thou

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praise thy Name for evermore.

13 For great is mercy toward me: and thou hast deliver-

140 God, the proud are risen against me: and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mery: long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me; give thy strength unto thy servant, and help the son of thine landmaid.

17 Shew some token upon me for good that they who hate me may see it, and be ashamed: because, thou, Lord, hast solpen me, and comforted me.

PSAL. 87. Fundamenta ejus.

TER foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.

² Very excellent things are spoken of thee: thou city of God.
³ I will think upon Rahab and Babylon: with them that
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4 Behold ye the Philistines also: and they of Tyre, with the Morians; lo, there was he born.

5 And of Sion it shall be reported, that he was born in her: and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth up the people: that he was born there.

7 The fingers also and trumpeters shall he rehearse: all my fresh springs shall be in thee.

PSAL. 88. Domine Deus.

Clord God of my falvation, I have cried day and night before thee: O let my prayer enter into thy prefence; incline thine ear unto my calling.

2 For my foul is full of trouble: and my life draweth night

unto hell.

3 I am counted as one of them that go down into the pit and I have been even as a man that hath no ffrength;

4 Free among the dead, like unto them that are wounded and lie in the grave: who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit : in a place of dark

nefs, and in the deep.

6 Thine indignation lieth hard upon me: and thou has vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me; an made me to be abhorred of them.

8 I am fo fast in prison: that I cannot get forth.

9 My fight faileth for very trouble: Lord, I have calla daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead: or shall the

dead rife up again and praise thee?

II Shall thy loving-kindness be shewed in the grave: or the faithfulness in destruction?

12 Shall thy wondrous works be known in the dark: and the righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord: and early shall me prayer come before thee.

14 Lord, why abhorrest thou my foul : and hidest thout

face from me?

15 I am in mifery and like unto him that is at the post
to die: even from my youth up thy terrors have I fuffet
with a troubled mind.

16 Thy wrathful displeasure goeth over me: and the se of thee hath undone me.

17 They came round about me daily like water: and compassed me together on every fide.

is My lovers and friends haft thou put away from me: a hid mine acquaintance out of my fight.

EVENING PRAYER. PSAL. 89. Misericordias Domini.

MY fong shall be alway of the loving kindness of the Lord: with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have faid, Mercy shall be fet up for ever: thy

truth shalt thou stablish in the heavens.

al have made a covenant with my chosen: I have sworn unto David my fervant;

4 Thy feed will I stablish for ever: and fet up thy throne

from one generation to another.

50 Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the faints.

6 For who is he among the clouds; that shall be compared

unto the Lord?

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7 And what is he among the gods: that shall be like unto he Lord ?

& God is very greatly to be feared in the council of the faints: nd to be had in reverence of all them that are round about him.

40 Lord God of hofts, who is like unto thee: thy truth, most.

highty Lord, is on every fide.

10 Thou ruleft the raging of the fea: thou flilleft the waves ereof when they arise.

II Thou hast subdued Egypt, and destroyed it: thou hast

tattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine: thou hast id the foundation of the round world, and all that therein is. 13 Thou hast made the north and the south: Tabor and Her-

on shall rejoice in thy Name. 14 Thou hast a mighty arm: Arong is thy hand, and high is

y right hand.

15 Righteousness and equity are the habitation of thy seat: ercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can rejoice in thee:

y shall walk in the light of thy countenance.

7 Their delight shall be daily in thy Name: and in thy hteousness shall they make their boast.

18 For thou art the glory of their firength; and in thy lov-

kindness thou shalt lift up our horns.

9 For the Lord is our defence: the Holy One of Israel is

King.

Thou speakest some time in visions unto thy faints, and It: I have laid help upon one that is mighty; I have exalted chosen out of the people.

Il have found David my fervant : with my holy oil have I

inted him.

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22 My hand shall hold him fast: and my arm shall strengthen him.

23 The enemy shall not be able to do him violence: the fon of wickedness shall not hurt him.

24 I will fmite down his foes before his face: and plague them that hate him.

25 My truth also and my mercy shall be with him: and in my Name shall his horn be exalted.

26 I will fet his dominion also in the fea: and his right hand in the floods.

27 He shall call me, Thou art my Father: my God, and my strong salvation.

28 And I will make him my first-born: higher than the kings of the earth.

29 My mercy will I keep for him for evermore; and my covenant shall stand fast with him.

30 His feed also will I make to endure for ever; and his throne as the days of heaven.

31 But if his children forfake my law : and walk not i my judgements;

32 If they break my statutes, and keep nor my command ments: I will visit their offences with the rod, and their si with scourges.

33 Nevertheless, my lovingkindness will I not utterly tak

from him: nor fuffer my truth to fail.

34 My covenant will I not break, nor alter the thing the is gone out of my lips: I have sworn once by my holines. That I will not fail David.

35 His feed shall endure for ever: and his feat is like as the

36 He shall stand fast for evermore as the moon: and the faithful witness in heaven.

37 But thou hast abhorred and forsaken thine Anointed: a art displeased at him.

38 Thou hast broken the covenant of thy servant: and a his crown to the ground.

39 Thou hast overthrown all his hedges: and broken dot his strong holds.

40 All they that go by spoil him: and he is become as

41 Thou hast set up the right hand of his enemies: and mall his adversaries to rejoice.

42 Thou hast taken away the edge of his sword: and give him not victory in the battle.

43 Thou hast put out his glory: and cast his throne do to the ground.

44 The days of his youth hast thou shortened: and covered him with dishonour.

45 Lord, how long wilt thou hide thyfelf, for ever: and shall thy wrath burn like fire?

46 O remember how shortmy time is: wherefore hast thou made all men for nought?

47 What man is he that liveth, and shall not see death: and shall he deliver his soul from the hand of hell?

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48 Lord, where are thy old loving-kindnesses: which thou swarest unto David in thy truth?

49 Remember, Lord, the rebuke that thy servants have: and how I do bear in my bosom the rebukes of many people;

50 Wherewith thine enemies have blasphemed thee, and slandered the sootsteps of thine Anointed: praised be the Lord for evermore. Amen, and Amen.

MORNING PRAYER.

PS A L. 90. Domine, refugium.

LORD, thou hast been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

3 Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

4 For a thousand years in thy fight are but as yesterday: seeing that is past, as a watch in the night.

5 As foon as thou scatterest them, they are even as a sleep: and sade away suddenly like the grass.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we confume away in thy displeasure: and are afraid at thy wrathful indignation.

8 Thou hast fet our misdeeds before thee: and our secret fins in the light of thy countenance.

9 For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threefcore years and ten; and though men be so strong, that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

II But who regardeth the power of thy wrath: for even thereafter as a man feareth; so is thy displeasure.

12 So teach us to number our days: that we may apply our learts unto wildom.

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13 Turn thee again, O Lord, at the last: and be gracious unto thy fervants.

14 O fatisfy us with thy mercy, and that foon: fo shall we rejoice and be glad all the days of our life.

15 Comfort us again now after the time that thou hast plagued us: and for the years wherein we have fuffered adversity.

16 Shew thy fervants thy work: and their children thy glory,

17 And the glorious majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

PSAL. 91. Qui habitat.

WHOSO dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

2 I will fay unto the Lord, Thou art my hope and my frong hold: my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter:

and from the noisom pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his seathers: his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day;

6 For the pestilence that walketh in darkness: nor for

the fickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right-hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward

of the ungodly.

9 For thou, Lord, art my hope: thou hast set thine house of defence very high.

To There shall no evil happen unto thee: neither shall any plague come night by dwelling.

II For he shall give his angels charge over thee : to keep thee in all thy ways.

12 They shall bear thee in their hands: that thou hust

13 Thou shalt go upon the lion and adder: the young lion

and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I fatisfy him: and shew him man falvation.

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PSAL. 92. Bonum eft confiteri.

It is a good thing to give thanks unto the Lord; and to fing praises unto thy Name, O most Highest;

2 To tell of thy loving-kindness early in the morning; and of thy truth in the night-season;

3 Upon an instrument of ten strings, and upon the lute: upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works: and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works: thy thoughts are

6 An unwife man doth not well confider this; and a fool

7 When the ungodly are green as the grafs, and when all the workers of wickedness do flourish: then shall they be destroyed for ever; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish: and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an uni-

10 Mine eye also shall see his lust of mine enemies: and mine ear shall hear his defire of the wicked that arise up against me.

11 The righteous shall flourish like a palm tree: and shall spread abroad like a cedar in Libanus.

12 Such as be planted in the house of the Lord: shall flouish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age; and shall be fat and well liking;

14 That they may shew how true the Lord my strength is: and that there is no unrighteousness in him.

EVENING PRAYER.

PSAL. 93. Dominus regnavit.

THE Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himself with strength.

² He hath made the round world so sure: that it cannot be moved.

3 Ever since the world began hath thy seat been prepared:

4 The floods are rifen, O Lord, the floods have lift up heir voice: the floods lift up their waves.

5 The waves of the fea are mighty and rage horribly: but at the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure: holiness becom-

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PSAL. 94. Deus ultionum.

O Lord God, to whom vengeance belongeth: thou Ged, to whom vengeance belongeth, shew thyself.

2 Arise, thou judge of the world: and reward the proud after their deserving.

3 Lord, how long shall the ungodly: how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully; and make such proud boasting?

5 They smite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow and the stranger: and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heed, ye unwife among the people: O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear : or he that made the eye, shall he not see?

no Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man; that they are but vain.

12 Bleffed is the man whom thou chastenest, O Lord: and teachest him in thy law;

13 That thou mayest give him patience in time of adverfity: until the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he for-fake his inheritance;

15 Until righteousness turn again unto judgement: all such as are true in heart shall follow it.

16 Who will rife up with me against the wicked: or who will take my part against the evil-doers?

17 If the Lord had not helped me: it had not failed but my foul had been put to filence.

18 But when I faid, My foot hath flipped: thy mercy, 0

19 In the multitude of the forrows that I had in my heart; thy comforts have refreshed my foul.

20 Wilt thou have any thing to do with the stool of wickedness: which imagineth mischief as a law?

21 They gather them together against the soul of the right-

22 But the Lord is my refuge: and my God is the strengthol my confidence.

23 He shall recompense them their wickedness, and define

MORNING PRAYER.

PSAL, 95. Venite, exultemus.

O Come, let us fing unto the Lord: let us heartily rejoice in the strength of our falvation.

2 Let us come before his presence with thanksgiving: and shew ourselves glad in him with psalms;

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3 For the Lord is a great God: and a great King above all gods.

4 In his hand are all the corners of the earth: and the strength of the hills is his also.

5 The fea is his, and he made it: and his hands prepared the dry land.

6 O come, let us worship, and fall down: and kneel before the Lord our Maker;

7 For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

8 To-day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation, in the wilderness:

9When your fathers tempted me: proved me, and faw my works.

no Forty years long was I grieved with this generation, and faid: It is a people that do err in their hearts, for they have not known my ways;

11 Unto whom I sware in my wrath: that they should not enter into my rest.

PSAL 96. Cantate Domino.

O Sing unto the Lord a new fong: fing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name: be telling of his salvation from day to day.

3 Declare his honour unto the heathen; and his wonders unto all people;

4 For the Lord is great, and cannot worthily be praifed: he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols : but it is the Lord that made the heavens.

6 Glory and worship are before him: power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people: ascribe unto the Lord worship and power.

8 Ascribe unto the Lord, the honour due unto his Name: bring presents, and come into his courts.

90 worship the Lord in the beauty of holiness: let the whole earth stand in awe of him.

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10 Tell

10 Tell it out among the heathen, that the Lord is King; and that it is he who hath made the round world fo fast that it cannot be moved; and how that he shall judge the people righteoufly.

11 Let the heavens rejoice, and let the earth be glad : let

the fea make a noise, and all that therein is.

12 Let the field be joyful and all that is in it: then shall all the trees of the wood rejoice before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth, PS AL. 97. Dominus regnavit.

THE Lord is King, the earth may be glad thereof: yea, the multitude of the ifles may be glad thereof.

2 Clouds and darkness are round about him: righteousness and judgement are the habitation of his feat.

3 There shall go a fire before him : and burn up his enemies on every fide.

4 His lightnings gave shine unto the world: the earth saw

it, and was afraid. The hills melted like wax at the prefence of the Lord:

at the presence of the Lord of the whole earth. 6 The heavens have declared his righteousness: and all the people have feen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods: worthip him, all ye gods.

8 Sion heard of it, and rejoiced: and the daughters of Judah were glad, because of thy judgements, O Lord.

9 For thou, Lord, art higher than all that are in the earth:

thou art exalted far above all gods.

10 O ye that love the Lord, fee that ye hate the thing which is evil: the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous: and joyful

gladness for such as are true hearted.

12 Rejoice in the Lord, ye righteous: and give thanks for a remembrance of his holinefs.

EVENING PRAYER.

PS A L. 98. Cantate Domino.

Sing unto the Lord a new fong: for he hath done mar-

2 With his own right hand, and with his holy arm: hath he

gotten himself the victory.

3 The Lord declared his falvation : his righteousness hath he openly shewed in the fight of the heathen.

4 He hath remembered his mercy and truth toward the house

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house of Israel: and all the ends of the world have seen the salvation of our God.

5 Shew yourselves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.

6 Praise the Lord upon the harp: fing to the harp with a plalm of thanksgiving.

7 With trumpets also and shawms: O shew yourselves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

g Let the floods clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

to With righteousness shall he judge the world: and the people with equity.

THE Lord is King, be the people ever so impatient: he fitteth between the cherubims, be the earth ever so unquiet.

2 The Lord is great in Sion: and high above all people.

3 They shall give thanks unto thy Name: which is great, wonderful, and holy.

4 The king's power loveth judgement, thou hast prepared equity: thou hast executed judgement and righteousness in Jacob.

5 O magnify the Lord our God: and fall down before his footflool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name: these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar: for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God: thou forgavest them, O God, and punishedst their own inventions.

90 magnify the Lord our God, and worship him upon his holy hill: for the Lord our God is holy.

PSAL. 100. Jubilate Deo.

Be joyful in the Lord, all ye lands: ferve the Lord with gladness, and come before his presence with a song.

2 Beye fure that the Lord he is God; it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture.

3 O go your way into his gates with thankfgiving, and into his courts with praise: be thankful unto him, and speak. Sood of his Name;

4 For the Lord is gracious, his mercy is everlafting: and his with endureth from generation to generation.

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PSAL. 101. Misericordiam et judicium.

MY fong shall be of mercy, and judgement: unto thee, O Lord, will I fing.

2 O let me have understanding: in the way of godlines!

When wilt thou come unto me: I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the fins of unfaithfulness: there shall no such cleave unto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6Whofo privily flandereth his neighbour : him will I destroy.

7 Whoso hath also a proud look, and high stomach: I will not fuffer him.

8 Mine eyes look upon fuch as are faithful in the land: that they may dwell with me.

9 Whoso leadeth a godly life: he shall be my servant.

To There shall no deceitful person dwell in my house: he that telleth lies, shall not tarry in my fight.

II I shall soon destroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord,

*MORNING PRAYER.

PSAL. 102. Domine, exaudi.

HEAR my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call; O hear me, and that right foon.

3 For my days are confumed away like fmoke: and my bones are burnt up as it were a firebrand,

4 My heart is smitten down, and withered like grass : so that I forget to eat my bread.

5 For the voice of my groaning : my bones will fcarce cleave to my flesh.

6 I am become like a pelican in the wilderness: and like an owl that is in the defert.

7. I have watched and am even as it were a sparrow: that fitteth alone upon the housetop.

8 Mine enemies revile me all the day long: and they that are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were bread: and mingled my drink with weeping;

10 And that because of thine indignation, and wrath: for thou hast taken me up, and cast me down.

1's My days are gone like a shadow; and I am withered like grafs. 12 But N

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12 But thou, O Lord, shalt endure for ever: and thy remembrance throughout all generations.

*13 Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy fervants think upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy Majesty;

16 When the Lord shall build up Sion: and when his glory shall appear;

17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be born, shall praise the Lord.

19 For he hath looked down from his fanctuary: out of the heaven did the Lord behold the earth;

20 That he might hear the mournings of such as are in captivity: and deliver the children appointed unto death.

21 That they may declare the Name of the Lord in Sion: and his worthip at Jerusalem;

22 When the people are gathered together: and the king-doms also to serve the Lord.

23 He brought down my strength in my journey: and shortened my days.

24 But I faid, O my God, take me not away in the midft of mine age: as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment;

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.

28 The children of thy fervants shall continue: and their seed shall shand fast in thy sight.

PSAL. 103. Benedic, anima mea.

PRAISE the Lord, O my foul: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soul: and forget not all his benefits;

3 Who forgiveth all thy fin: and healeth all thine infirmi-

4 Who faveth thy life from destruction: and crowneth thee.
With mercy and loving kindness;

5 Who fatisfieth thy mouth with good things: making thee.

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6 The Lord executeth righteousness and judgement: for all them that are oppressed with wrong.

7 He shewed his ways unto Moses: his works unto the

children of Ifrael.

8 The Lord is full of compassion and mercy: long-suffering, and of great goodness.

9 He will not alway be chiding: neither keepeth he his

anger for ever.

To He hath not dealt with us after our fins: nor rewarded us according to our wickednesses.

II For look how high the heaven is in comparison of the earth: fo great is his mercy also toward them that fear him.

12 Look how wide also the east is from the well: so far hath he set our fins from us.

13 Yea, like as a father pitieth his own children: even fo is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembereth that we are but dust.

15 The days of man are but as grafs: for he flourisheth as a flower of the field.

16 For as foon as the wind goeth over it, it is gone : and

the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him: and his righteousness upon children's children;

18 Even upon such as keep his covenant: and think upon his

commandments to do them.

19 The Lord hath prepared his feat in heaven: and his

kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in firength: ye that sulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts : ye servants of his that

do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

EVENING PRAYER.

PSAL. 104. Benedic, anima mea.

PRAISE the Lord, O my foul: O Lord my God, thou art become exceeding glorious, thou art clothed with

majefty and honour.

2 Thou deckeft thyfelf with light as it were with a garment:

and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters; and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it never should move at any time.

6 Thou coveredst it with the deep, like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

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8 They go up as high as the hills, and down to the vallies beneath: even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not pass: neither turn again to cover the earth.

to He fendeth the fprings into the rivers: which run among the hills.

II All beafts of the field drink thereof: and the wild affes quench their thirst.

12 Befide them shall the fowls of the air have their habitation: and sing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattle: and green herb for the service of men;

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oil to make him a theerful countenance, and bread to strengthen man's heart,

16 The trees of the Lord also are full of sap: even the cedars of Libanus which he hath planted;

17 Wherein the birds make their nefts fand the fir-trees are adwelling for the flork.

18 The high hills are a refuge for the wild goats: and to are the stony rocks for the conies.

19 He appointed the moon for certain seasons: and the sun knoweth his going down.

20 Thou makest darkness, that it may be night: wherein all the beasts of the forest do move.

21 The lions roaring after their prey: do feek their meat from God.

22 The fun arifeth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour:

²⁴ O Lord, how manifold are thy works: in wisdom hast thou made them all; the earth is full of thy riches.

25 So is the great and wide sea also: where n are things reeping innumerable; both small and great beatts.

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26 There go the ships, and there is that Leviathan: whom thou hast made to take his pastime therein.

27 These wait all upon thee : that thou mayest give them

meat in due feason.

28 When thou givest it them they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned again to their dust.

30 When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth.

31 The glorious majefly of the Lord shall endure for ever: the Lord shall rejoice in his works.

32 The earth shall tremble at the look of him: if he do but touch the hills, they shall smoke.

33 I will fing unto the Lord as long as I live: I will praise my God while I have my being.

34 And so shall my words please him: my joy shall be in the Lord.

35 As for finners they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soul, praise the Lord.

MORNING PRAYER. PSAL. 105. Conficemini Domino.

O Give thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

2 O let your fongs be of him, and praise him : and let your

talking be of all his wondrous works.

3 Rejoice in his holy Name: let the heart of them rejoice that feek the Lord.

4 Seek the Lord and his strength : feek his face evermore.

5 Remember the marvellous works that he hath done: his wonders, and the judgements of his mouth;

.6 O ye feed of Abraham his fervant: ye children of Jacob his chofen,

7 He is the Lord our God : his judgements are in all the world.

8 He hath been alway mindful of his covenant and promife; that he made to a thousand generations;

9 Even the covenant that he made with Abraham : and

the oath that he sware unto Isaac;

To And appointed the same unto Jacob for a law: and to Isaacl for an everlasting testament;

the lot of your inheritance.

12 When there were yet but a few of them : and they frangers in the land;

from one kingdom to another people;

14 He suffered no man to do them wrong: but reproved even kings for their sakes;

15 Touch not mine anointed: and do my prophets no harm.

16 Moreover, he called for a dearth upon the land: and destroyed all the provision of bread.

17 But he had fent a man before them: even Joseph, who

was fold to be a bond fervant;

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18 Whose feet they hurt in the stocks: the iron entered into his soul.

19 Until the time came that his cause was known: the word of the Lord tried him.

20 The king fent and delivered him: the prince of the people let him go free.

21 He made him lord also of his house: and ruler of all his substance:

22 That he might inform his princes after his will: and teach his fenators wisdom.

23 Ifrael also came into Egypt: and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly: and made them stronger than their enemies;

25 Whose heart turned so, that they hated his people: and dealt untruly with his servants.

26 Then fent he Moses his servant: and Aaron whom he had chosen.

²⁷ And these shewed his tokens among them: and wonders in the land of Ham.

28 He fent darkness, and it was dark: and they were not obedient unto his word.

29 He turned their waters into blood : and flew their fish.

30 Their land brought forth frogs: yea, even in their lings chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hailstones for rain: and stames of fire

33 He smote their vines also and fig-trees: and destroyed be trees that were in their coasts.

34 He spake the word, and the grashoppers came, and atterpillers innumerable: and did eat up all the grass in their and, and devoured the fruit of their ground.

35 He smote all the first-born in their land : even the chief all their strength.

36 He brought them forth also with filver and gold: there as not one seeble person among their tribes. 37 Egypt

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37 Egypt was glad at their departing: for they were afraid of them.

28 He spread out a cloud to be a covering : and fire to give light in the night-feafon.

30 At their desire he brought quails ; and he filled them with the bread of heaven.

40 He opened the rock of sone, and the waters flowed out: fo that rivers ran in the dry places.

41 For why? he remembered his holy promife: and Abraham his fervant.

42 And he brought forth his people with joy : and his chofen with gladness:

43 And gave them the lands of the heathen : and they took the labours of the people in possession;

44 That they might keep his statutes : and observe his laws.

EVENING PRAYER.

PSAL. 106. Conficemini Domino.

Give thanks unto the Lord, for he is garcious : and his mercy endureth for ever.

2 Who can express the noble acts of the Lord : or shew forth all his praise?

3 Bleffed are they that alway keep judgement : and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people: O visit me with thy falvation;

5 That I may fee the felicity of thy chosen : and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have finned with our fathers : we have done amils and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance; but were disobedient at the sea, even at the Red sea.

8 Nevertheless, he helped them for his Name's sake : that he might make his power to be known.

9 He rebuked the Red fea also, and it was dried up so he led them through the deep as through a wilderness.

10 And he faved them from the adversaries hand and deli vered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelms them: there was not one of them left.

12 Then believed they his words : and fang praise unto him

13 But within a while they forgat his works : and would not abide his counsel;

14 But lust came upon them in the wilderness: and the tempted God in the defert. 15 An

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16 They angered Moles also in the tents: and Aaron the saint of the Lord.

17 So the earth opened and swallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodiv.

19 They made a calf in Horeb: and worshipped the molten

image.

20 Thus they turned their glory: into the fimilitude of acalf that eateth hay;

21 And they forgat God their Saviour: who had done so

great things in Egypt;

22 Wondrous works in the land of Ham: and fearful things by the Red fea.

23 So he faid, he would have destroyed them, had not Moses his chosen stood before him in the gap: to turn away his wrathful indignation, less the should destroy them.

24 Yea, they thought fcorn of that pleafant land : and gave

no credence unto his word;

25 But murmured in their tents: and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them: to overthrow them in the wilderness:

27 To cast out their seed among the nations: and to scat-

28 They joined themselves unto Baal-peor: and ate the offer-

29 Thus they provoked him to anger with their own inven-

30 Then stood up Phinees, and prayed : and so the plague stafed.

31 And that was counted unto him for righteousness: among

32 They angered him also at the waters of strife: so that he

Punished Moses for their sakes;

33 Because they provoked his spirit: so that he spake unad-

34 Neither destroyed they the heathen: as the Lord com-

35 But were mingled among the heathen: and learned heir works:

36 Infomuch that they worshipped their idols, which turnto their own decay: yea, they offered their sons and their aughters unto devil; 37 And

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37 And shed innocent blood, even the blood of their sons, and of their daughters: whom they offered unto the idols of Canaan; and the land was defiled with blood.

38 Thus were they stained with their own works : and

went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they that hated them were lords over them.

41 Their enemies oppressed them : and had them in sub-

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity: he heard their

complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies: yea, he made all those that led them away captive to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto thy holy Name,

and make our boast of thy praise.

46 Bleffed be the Lord God of Israel from everlasting, and world without end: and let all the people say, Amen.

MORNING PRAYER.

PSAL. 107. Confitemini Domino.

O Give thanks unto the Lord, for he is gracious: and he mercy endureth for ever.

2 Let them give thanks, whom the Lord hath redeemed : and

delivered from the hand of the enemy;

3 And gathered them out of the lands, from the east and from the west: from the north, and from the fouth.

4 They went aftray in the wilderness out of the way, and found no city to dwell in;

s Hungry and thirsty : their foul fainted in them.

6 So they cried unto the Lord in their trouble : and belivered them from their diffres;

7 He led them forth by the right way : that they might

to the city where they dwelt.

8 O that men would therefore praise the Lord for he goodness: and declare the wonders that he doeth for the child ren of men!

9 For he fatisfieth the empty foul : and filleth the huns

foul with goodness;

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and lightly regarded the counfel of the most Highest; 12 He also brought down their heart through heaviness:

they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble: he delivered them out of their distress.

14 For he brought them out of darkness, and out of the

hadow of death: and brake their bonds in funder.

150 that men would therefore praise the Lord for his goodnels: and declare the wonders that he doeth for the children of men!

16 For he hath broken the gates of brafs: and fmitten the

bars of iron in funder.

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17 Foolish men are plagued for their offence: and because of their wickedness. 18 Their foul abhorred all manner of meat: and they were

even hard at death's door.

19 So when they cried unto the Lord in their trouble: he delivered them out of their distress.

20 He fent his word, and healed them: and they were

lived from their destruction.

21 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men.

22 That they would offer unto him the facrifice of thankf.

giving: and tell out his works with gladness;

23 They that go down to the fea in ships: and occupy their business in great waters;

24 These men see the works of the Lord : and his wonders

in the deep.

25 For at his word the fformy wind ariseth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to he deep: their foul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man: and are at their wits end.

18 So when they cry unto the Lord in their trouble: he delivereth them out of their distress.

29 For he maketh the storm to cease: so that the waves hereof are fill.

30 Then are they glad because they are at rest : and so he lingeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodes: and declare the wonders that he doeth for the children f men! 32 That

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32 That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!

33 Who turneth the floods into a wilderness: and drieth up

the water-fprings.

34 A fruitful land maketh he barren: for the wickedness of them that dwell therein.

35 Again he maketh the wilderness a standing-water; and water springs of a diy ground.

36 And there he fetteth the hungry: that they may build

them a city to dwell in;

37 That they may fow their land, and plant vineyards: to yield them fruits of increase.

38 He bleffeth them, fo that they multiply exceedingly; and

suffereth not their cattle to decrease.

39 And again, when they are minished and brought low: through oppression, through any plague or trouble;

40 Though he suffer them to be evil intreated through tyrants: and let them wander out of the way in the wilderness;

41 Yet helpeth he the poor out of mifery : and maketh him houtholds like a flock of theep.

42 The righteous will confider this, and rejoice : and the mouth of all wickedne's shall be stopped.

43 Whoso is wife, will ponder these things: and they shall understand the loving-kindness of the Lord.

EVENING PRAYER.

PSAL. 108. Paratum cor meum.

God, my heart is ready, my heart is ready: I will fing and give praise with the best member that I have,

2 Awake, thou lute and harp: I myfelf will awake right early 3 I will give thanks unto thee, O Lord, among the people:

will fing praifes unto thee among the nations. 4 For thy mercy is greater than the heavens : and thy truth

reacheth unto the clouds.

5 Set up thyfelf, O God, above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: let thy right hand

fave them, and hear thou me.

7 God hath spoken in his holiness: I will rejoice therefore and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also the strength of my head;

9 Judah is my law-giver, Moab is my wash-pot: over Edon will I cast out my shoe; upon Philistia will I triumph.

To Who will lead me into the firong city; and who wi bring me into Edom?

11 Hal

PSALMS. The 22. day. The 22. day. 11 Hast not thou forfaken us, O God : and wilt not thou. O God, go forth with our hofts? 12 O help us against the enemy: for vain is the help of man. 13 Through God we shall do great acts: and it is he that hall tread down our enemies. PSAL. 109. Deus laudum. UOLD not thy tongue, O God of my praise: for the nouth of the ungodly, yea, the mouth of the deceitful is opened upon me. 2 And they have spoken against me with false tongues : they compaffed me about also with words of hatred, and fought against me without a cause. For the love that I had unto them, lo, they now take my contrary part: but I give myfelf unto prayer. nd 4 Thus have they rewarded me evil for good; and hatred for my good-will. w 5 Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand. ty-6 When fentence is given upon him, let him be condemned: es; and let his prayer be turned into fin. him 7 Let his days be few : and let another take his office. 8 Let his children be fatherless: and his wife a widow. the 9 Let his children be vagabonds, and beg their bread 1 let them feek it also out of desolate places. fhall 10 Let the extortioner confume all that he hath: and let hestranger spoil his labour. 11 Let there be no man to pity him: nor to have compassion pon his fatherless children. ill fing 12 Let his posterity be destroyed: and in the next generation this name be clean put out. it early 13 Let the wickedness of his fathers be had in remembrance the fight of the Lord: and let not the fin of his mother be ople: one away. hy truth 14 Let them alway be before the Lord: that he may root

ut the memorial of them from off the earth;

15 And that, because his mind was not to do good: but pertuted the poor helpless man, that he might slay him that was

16 His delight was in curfing, and it shall happen unto him:

17 He clothed himself with curfing, like as with a raiment : idit shall come into his bowels like water, and like oil into

18 Let it be unto him as the cloke that he hath upon him:

19 Let it thus happen from the Lord unto mine enemies:

20 But

cloved not bleffing, therefore shall it be far from him.

das the girdle that he is alway girded withal.

to those that speak evil against my soul.

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20 But deal thou with me, O Lord God, according unto the Name: for fweet is thy mercy.

21 O deliver me, for I am helples and poor: and m

heart is wounded within me.

22 I go hence like the shadow that departeth: and am driven away as the grass-hopper.

23 My knees are weak through fasting: my flesh is dried up for want of fatness.

24 I became also a reproach unto them: they that looked upon me shaked their heads.

25 Help me, O Lord my God: O fave me according to th

mercy.

26 And they shall know how that this is thy hand: and that thou, Lord, hast done it.

27 Though they curse, yet bless thou: and let them be confounded that rise up against me; but let thy servant rejoice.

28 Let mine adversaries be clothed with shame: and let the cover themselves with their own consusion as with a cloke.

29 As for me, I will give great thanks unto the Lord wit my mouth: and praise him among the multitude.

30 For he shall stand at the right hand of the poor: fave his soul from unrighteous judges.

MORNING PRAYER.

PSAL. 110. Dixit Dominus.

THE LORD faid unto my Lord: Sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall fend the rod of thy power out of Sion:

shou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee fre will-offerings with an holy worship; the dew of thy bin is of the womb of the morning.

4 The Lord fware, and will not repent : thou art a pri

for ever after the order of Melchisedech.

5 The Lord upon thy right hand : shall wound even kin

in the day of his wrath.

6 He shall judge among the heathen, he shall fill the place with the dead bodies: and smite in sunder the heads of divers countries.

7 He shall drink of the brook in the way : therefore shall

lift up his head.

PSAL. 111. Confitebor tibi.

I Will give thanks unto the Lord with my whole heart: cretly among the faithful, and in the congregation.

2 The works of the Lord are great : fought out of all th

that have pleasure therein.

3

3 His work is worthy to be praifed and had in honour: and his righteourners endureth for ever.

4 The merciful and gracious Lord hath fo done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him : he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgement: all his commandments are true.

8 They stand fast for ever and ever ? and are done in truth and equity.

9 He sent redemption unto his people: he hath commandth his covenant for ever; holy and reverend is his Name.

no The fear of the Lord is the beginning of wisdom: a good understanding have all they that do thereafter; the praise of it endureth for ever.

PSAL. 112. Beatus vir.

Bleffed is the man that feareth the Lord: he hath great de-

² His seed shall be mighty upon earth: the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house: and his lighteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness: he is merciful, loving and righteous.

5 A good man is merciful, and lendeth: and will guide his words with discretion.

6 For he shall never be moved: and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings: for his heart fandeth fast, and believeth in the Lord.

8 His heart is stablished, and will not shrink: until he see

9 He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever; his horn shall be ex-

The ungodly shall fee it, and it shall grieve him: he shall mash with his teeth, and consume away; the desire of the agodly shall perish.

PSAL. 113. Laudate, pueri.

Raise the Lord, ye servants: O praise the name of the Lord.

² Bleffed be the Name of the Lord: from this time forth or evermore.

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3 The Lord's Name is praised: from the rising up of the fun, unto the going down of the same.

4 The Lord is high above all heathen: and his glory above

the heavens.

5 Who is like unto the Lord our God, that hath his dwelling fo high: and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust: and lifteth the

poor out of the mire;
7 That he may fet him with the princes: even with the

princes of his people.

8 He maketh the barren woman to keep house: and to be a joyful mother of children.

EVENING PRAYER.

PSAL. 114. In exitu Ifrael.

WHEN Israel came out of Egypt: and the house of Jacob from among the strange people;

2 Judah was his fanctuary: and Ifrael his dominion.
3 The fea faw that and fled: Jordan was driven back.

4 The mountains skipped like rams: and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest : and

thou Jordan that thou wast driven back?

6 Ye mountains that ye skipped like rams: and ye little hills like young sheep?

7 Tremble thou earth at the presence of the Lord : at

the presence of the God of Jacob;

8 Who turned the hard rock into a standing water: and the flint-stone into a springing well.

PSAL. 115. Non nobis, Domine.

NOT unto us, O Lord, not unto us, but unto thy Name give
the praise: for thy loving mercy, and for thy truth's sake.

2 Wherefore shall the heathen fay: where is now their God

3 As for our God, he is in heaven: he hath done what foever pleased him.

4 Their idols are filver and gold : even the work of men's

hands.

5 They have mouths, and speak not : eyes have they and see not.

6 They have ears, and hear not: nofes have they, and fmel not.

7 They have hands, and handle not; feet have they, an walk not: neither speak they through their throat.

8 They that make them are like unto them: and so are a such as put their trust in them,

g But thou, house of Israel, trust thou in the Lord : he is their succour and defence.

to Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord : he

is their helper and defender.

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12 The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord : both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Ye are the bleffed of the Lord: who made heaven and earth. 16 All the whole heavens are the Lord's: the earth hath he given to the children of men.

17 The dead praise not thee, O Lord: neither all they that go down into filence.

18 But we will praise the Lord: from this time forth for evermore. Praise the Lord.

MORNING PRAYER.

PSAL. 116. Dilexi quoniam.

Am well pleased: that the Lord hath heard the voice of my prayer;

2 That he hath inclined his ear unto me: therefore will I all opon him as long as I live.

3 The snares of death compassed me round about : and the ains of hell gat hold upon me.

41 shall find trouble and heaviness; and I will call upon the ame of the Lord: O Lord, I befeech thee deliver my foul.

Gracious is the Lord, and righteous : yea, our God is herciful.

⁶The Lord preferveth the simple: I was in misery, and helped me.

7 Turn again then unto thy rest, O my foul : for the Lord ath rewarded thee.

And why? thou hast delivered my foul from death: mine s from tears, and my feet from falling.

lwill walk before the Lord : in the land of the living.

10 I believed, and therefore will I speak; but I was fore bubled: I faid in my haste, All men are lyars.

What reward shall I give unto the Lord: for all the benethat he hath done unto me?

al will receive the cup of falvation: and call upon the me of the Lord.

31 will pay my vows now in the prefence of all his people: rightright dear in the fight of the Lord is the death of his faints.

14 Behold, O Lord, how that I am thy fervant: I am thy fervant, and the fon of thine handmaid; thou hast broken my bonds in funder.

15 I will offer to thee the facrifice of thankfgiving: and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the fight of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

PSAL. 117. Laudate Dominum.

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O Praise the Lord, all ye heathen: praise him, all ye nations.

2 For his merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever. Praise the Lord.
P S A L. 118. Confitemini Domino.

O Give thanks unto the Lord, for he is gracious: because his mercy endureth for ever.

2 Let Ifrael now confess that he is gracious: and that his mercy endureth for ever.

3 Let the house of Aaron now confess: that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confess: that his mercy endureth for ever.

5 I called upon the Lord in trouble : and the Lord hearme at large.

6 The Lord is on my fide: I will not fear what man doe unto me.

7 The Lord taketh my part with them that help me: ther fore shall I see my defire upon mine enemies.

8 It is better to trust in the Lord: than to put any condence in man.

9 It is better to trust in the Lord: than to put any condence in princes.

10 All nations compassed me round about ; but in Name of the Lord will I destroy them.

11 They kept me in on every fide, they kept me in, I fly, every fide: but in the Name of the Lord will I destroy the

12 They came about me like bees, and are extinct ever the fire among the thorns: for in the Name of the Lord! destroy them.

13 Thou hast thrust fore at me, that I might fall : but

Lord was my help.

14 The Lord is my strength and my fong: and is been my falvation.

15 The voice of joy and health is in the dwellings of

The 24. day. PSALMS The 24. day.

righteous : the right hand of the Lord bringeth mighty

things to pass.

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16 The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live: and declare the works of the Lord.

- 18 The Lord hath chastened and corrected me: but he hath not given me over unto death.
- 19 Open me the gates of righteousness: that I may go into them, and give thanks unto the Lord.
- 20 This is the gate of the Lord: the righteous shall enter into it.
- 21 I will thank thee, for thou hast heard me: and art become my salvation.
- 22 The same stone which the builders resused: is become the head-stone in the corner.
 - 23 This is the Lord's doing: and it is marvellous in our eyes.

24 This is the day which the Lord hath made: we will re-

25 Help me now, O Lord: O Lord, fend us now prosperity.
26 Blessed be he that cometh in the Name of the Lord: we

have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord, who hath shewed us light: bind the fashiftee with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

²⁹ O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

EVENING PRAYER.

PS A L. 119. Beati immaculati.

Bleffed are those that are undefiled in the way: and walk in the law of the Lord.

² Bleffed are they that keep his testimonies: and feek him whole heart.

3 For they who do no wickedness: walk in his ways,

4 Thou hast charged: that we shall diligently keep thy ammandments.

50 that my ways were made fo direct: that I might keep whatutes!

6 So shall I not be confounded: while I have respect unto

71 will thank thee with an unfeigned heart: when I shall we learned the judgements of thy righteousness.

I will keep thy ceremonies: O forfake me not utterly.

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In ano corriget ?

7 Herewithal shall a young man cleanse his way : even by ruling himself after thy word.

2 With my whole heart have I fought thee : O let me not

go wrong out of thy commandments.

3 Thy words have I hid within my heart : that I should not fin against thee.

4 Bleffed art thou, O Lord : O teach me thy statutes.

5 With my lips have I been telling: of all the judgements of thy mouth.

6 I have had as great delight in the way of thy testimonies:

as in all manner of riches.

7 I will talk of thy commandments; and have respect unto thy ways.

8 My delight shall be in thy statutes : and I will not forget

thy word.

Retribue fervo tuo.

Do well unto thy fervant : that I may live, and keep thy

2 Open thou mine eyes : that I may fee the wondrous things of thy law.

3 I am a ftranger upon earth: O hide not thy commandment

from me.

4 My foul breaketh out for the very fervent defire : that it hath alway unto thy judgements.

5 Thou haft rebuked the proud : and curfed are they that d

err from thy commandments.

6 O turn from me shame and rebuke : for I have kept th testimonies.

7 Princes also did fit and speak against me : but thy servant occupied in thy statutes.

& For thy testimonies are my delight : and my counfellers Adbaesit pavimento.

Y foul cleaveth to the dust : O quicken thou me accord I ing to thy word.

2 I have acknowledged my ways, and thou heardest me

O teach me thy statutes.

3 Make me to understand the way of thy commandment and fo shall I talk of thy wondrous works.

4 My foul melteth away for very heaviness: comfort th

me according unto thy word.

5 Take from me the way of lying : and cause thou me make much of thy law.

6 I have chosen the way of truth: and thy judgementsh

I laid before me.

7 I have fluck unto thy testimonies: O Lord, confound not.

PSALMS. The 25. day. The 25. day.

81 will run the way of thy commandments: when thou haft fet my heart at liberty.

MORNING PRAYER.

Legem bone.

TEACH me, O Lord, the way of thy statutes: and I shall keep it unto the end.

2 Give me understanding, and I shall keep thy law: yea,

Ishall keep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my defire.

4 Incline my heart unto thy testimonies : and not to covet-

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50 turn away mine eyes, left they behold vanity : and quicken thou me in thy way.

60 thablish thy word in thy servant : that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgements are good.

8 Behold my delight is in thy commandments: O quicken

me in thy righteousness.

Et veniat super me.

ET thy loving mercy come also unto me, O Lord : even thy falvation, according unto thy word.

2 So shall I make answer unto my blasphemers: for my trust

is in thy word.

3 O take not the word of thy truth utterly out of my mouth : for my hope is in thy judgements.

4 So shall I alway keep thy law : yea, for ever and ever. 5 And I will walk at liberty : for I feek thy commandments.

61 will speak of thy testimonies also even before kings: and will not be ashamed.

7 And my delight shall be in thy commandments : which I have loved.

8 My hands also will I lift up unto thy commandments, hich I have loved : and my fludy shall be in thy flatutes.

Memor esto servi tui.

Think upon thy fervant, as concerning thy word: wherein thou hast caused me to put my trust.

² The fame is my comfort in my trouble: for thy word hath vickened me.

1 The proud have had me exceedingly in derifion : yet have not shrinked from thy law.

4 For I remembered thine everlasting judgements, O Lord: d received comfort.

\$1 am horribly afraid: for the ungodly that forfake thy law.

6 Thy statutes have been my fongs: in the house of my pil-grimage.

7 I have thought upon thy Name, O Lord, in the night-feason: and have kept thy law.

8 This I had: because I kept thy commandments.

Portio mea, Domine.

THOU art my portion, O Lord: I have promised to keep thy law.

2 I made my humble petition in thy presence with my whole heart: O be merciful unto me according to thy word.

3 I called mine own ways to remembrance: and turned my feet unto thy testimonies.

4 I made haste, and prolonged not the time: to keep thy commandments.

5 The congregations of the ungodly have robbed me: but I have not forgotten thy law.

6 At midnight I will rife to give thanks unto thee: because of thy righteous judgements.

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7 I am a companion of all them that fear thee: and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy fervant : according unto thy word.

2 O learn me true understanding and knowledge: for I have believed thy commandments.

3 Before I was troubled, I went wrong: but now have I kept thy word.

4 Thou art good and gracious: O teach me thy flatutes.
5 The proud have imagined a lie against me: but I will

keep thy commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy law.

7 It is good for me that I have been in trouble: that may learn thy statutes.

8 The law of thy mouth is dearer unto me: than thou fands of gold and filver.

EVENING PRAYER.

Manus tuae fecerunt me.

They that fear thee will be glad when they fee me: b

2 They that fear thee will be glad when they fee me; because I have put my trust in thy word.

3 I know, O Lord, that thy judgements are right: and that thou of very faithfulness hast caused me to be troubled.

4 O Let thy merciful kindness be my comfort: according to thy word unto thy fervant.

5 O Let thy loving mercies come unto me, that I may live : for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy commandments.

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7 Let fuch as fear thee, and have known thy testimonies: be turned unto me.

8 O let my heart be found in thy statutes: that I be not a-shamed.

Defecit anima mea.

MY foul hath longed for thy falvation: and I have a good hope because of thy word.

2 Mine eyes long fore for thy word: faying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoke: yet do I not forget thy statutes.

4 How many are the days of thy fervant: when wilt thou be avenged of them that perfecute me?

5 The proud have digged pits for me: which are not after thy law.

6 All thy commandments are true: they persecute me falfly; 0 be thou my help.

7 They had almost made an end of me upon earth: but I forfook not thy commandments.

8 O quicken me after thy loving-kindness: and so shall I keep the testimonies of thy mouth.

In aeternum, Domine.

O Lord, thy word : endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things ferve thee.

4 If my delight had not been in thy law: I should have petished in my trouble.

5 I will never forget thy commandments: for with them thou hast quickened me.

6 I am thine, O fave me: for I have fought thy command-

7 The ungodly laid wait for me, to destroy me: but I will confider thy testimonies.

⁸ I fee that all things come to an end: but thy commandment is exceeding broad.

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Quomodo dilexi!

L my fludy in it! ORD, what love have I unto thy law: all the day long is

2 Thou through thy commandments hast made me wifer than mine enemies: for they are ever with me.

3 I have more understanding than my teachers : for thy testimonies are my study.

4 I am wifer than the aged : because I keep thy commandments.

5 I have refrained my feet from every evil way; that I may keep thy word.

6 I have not shrunk from thy judgements: for thou teachest me.

7 O how fweet are thy words unto my throat : yea, fweeter than honey unto my mouth!

8 Through thy commandments I get understanding : therefore I hate all evil ways.

MORNING PRAYER.

Lucerna pedibus meis.

THY word is a lantern unto my feet: and a light unto my paths.

2 I have fworn, and am stedfastly purposed : to keep thy righteous judgements.

3 I am troubled above measure : quicken me, O Lord, according to thy word.

4 Let the free-will offerings of my mouth please thee, 0 Lord: and teach me thy judgements.

5 My foul is alway in my hand : yet do I not forget thy law.

6 The ungodly have laid a snare for me : but yet I swerved not from thy commandments.

7 Thy testimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfil thy statutes alway: even unto the end.

Iniques odio babui.

Hate them that imagine evil things: but thy law do I love. 2 Thou art my defence and shield : and my trust is in thy word.

3 Away from me, ye wicked : I will keep the commandments of my God.

4 O stablish me according to thy word, that I may live : and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be sase: yea, my delight mall be ever in thy flatutes.

6 Thou hast troden down all them that depart from thy sla-7 Thou tutes: for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like dross: therefore I love thy testimonies.

8 My flesh trembleth for sear of thee; and I am afraid of thy

judgements.

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Feci judicium.

I Deal with the thing that is lawful and right: O give me not over unto mine oppressors.

2 Make thou thy fervant to delight in that which is good :

that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health : and for the word of thy righteouinels.

4 O deal with thy fervant according unto thy loving mercy:

and teach me thy statutes.

5 I am thy fervant; O grant me understanding: that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand : for they

have destroyed thy law.

7 For I love thy commandments: above gold and precious stone.

8 Therefore hold I straight all thy commandments: and all false ways I utterly abhor.

Mirabilia.

HY testimonies are wonderful: therefore doth my foul keep them.

2 When thy word goeth forth: it giveth light and under-

standing unto the simple.

3 I opened my mouth, and drew in my breath : for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me: as thou

usest to do unto those that love thy Name.

5 Order my steps in thy word: and so shall no wickedness have dominion over me.

6 O deliver me from the wrongful dealings of men: and so shall I keep thy commandments.

7 Shew the light of thy countenance upon thy fervant: and

teach me thy statutes.

8 Mine eyes gush out with water: because men keep not thy law.

Justus es, Domine.

R Ighteous art thou, O Lord: and true is thy judgement! 2 The testimonies that thou hast commanded : are exceeding righteous and true.

3 My zeal hath even confumed me ; because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost; and thy fervant loveth it. P 5 5 I

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5 I am small and of no reputation: yet do I not forget thy commandments.

6 Thy righteousness is an everlasting righteousness: and thy law is the truth.

7 Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

8 The righteousness of thy testimonies is everlasting: 0 grant me understanding, and I shall live.

EVENING PRAYER.

Clamavi in toto corde meo.

I Call with my whole heart: hear me, O Lord, I will keep thy statutes.

2 Yea, even unto thee do I call: help me, and I shall keep thy testimonies.

3 Early in the morning do I cry unto thee: for in thy word is my trust.

4 Mine eyes prevent the night-watches: that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving-kindness: quicken me according as thou art wont.

6 They draw nigh that of malice persecute me: and are far from thy law.

7 Be thou nigh at hand, O Lord: for all thy commandments are true.

8 As concerning thy testimonies, I have known long fince: that thou hast grounded them for ever.

Vide bumilitatem.

O Consider mine adversity, and deliver me : for I do not forget thy law.

2 Avenge thou my cause, and deliver me: quicken me according to thy word.

3 Health is far from the ungodly: for they regard not thy

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and perfecute me: yet do I not fwerve from thy testimonies.

6 It grieveth me when I fee the trangreffors: because they keep not thy law.

7 Confider, O Lord, how I love thy commandments: 0 quicken me according to thy loving-kindnefs.

8 Thy word is true from everlasting; all the judgements of thy righteousness endure for evermore.

Principes persecuti sunt.

PRinces have perfecuted me without a cause: but my heart standeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great spoils.

3 As for lies, I hate and abhor them: but thy law do I love.

4 Seven times a day do I praise thee: because of thy righteous judgements.

5 Great is the peace that they have who love thy law: and

they are not offended at it.

6 Lord, I have looked for thy faving health: and done after thy commandments.

7 My foul hath kept thy testimonies: and loved them exceed.

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8 I have kept thy commandments and testimonies: for all my ways are before thee.

Appropinquet deprecatio.

LET my complaint come before thee, O Lord: give me understanding according to thy word.

² Let my supplication come before thee: deliver me according to thy word.

3 My lips shall speak of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word: for all thy com-

5 Let thine hand help me: for I have chosen thy command-

6 I have longed for thy faving health, O Lord: and in thy law is my delight.

70 let my foul live, and it shall praise thee : and thy judge-

ments shall help me.

8 I have gone aftray like a sheep that is lost: O seek thy servant, for I do not forget thy commandments.

MORNING PRAYER.

PSAL. 120. Ad Dominum.

WHEN I was in trouble, I called upon the Lord: and he heard me.

2 Deliver my foul, O Lord, from lying lips: and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue: even mighty and sharp arrows, with hot burning coals.

4 Wo is me, that I am constrained to dwell with Mesech : and to have my habitation among the tents of Kedar!

5 My foul hath long dwelt among them : that are enemies

unto peace.

6 I labour for peace, but when I speak unto them thereof: they make them ready to battle.

PSAL. 121. Levavi oculos.

I Will lift up mine eyes unto the hills : from whence cometh my help.

2 My help cometh even from the Lord: who hath made heaven and earth.

3 He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

4 Behold, he that keepeth Ifrael : shall neither slumber nor

fleep.

5 The Lord himself is thy keeper; the Lord is thy defence upon thy right hand;

6 So that the fun shall not burn thee by day : neither the

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7 The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out and thy coming in:

from this time forth for evermore.

PSAL. 122. Laetatus fum.

I Was glad when they faid unto me: We will go into the house of the Lord.

2 Our feet shall stand in thy gates : O Jerusalem.

3 Jerusalem is built as a city: that is at unity in itself.

4 For thither the tribes go up, even the tribes of the Lord: to testify unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgement: even the seat of the

house of David.

6 O pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls: and plenteoufness within thy palaces.

8 For my brethren and companions fakes: I will with thee

prosperity.

9 Yea, because of the house of the Lord our God: I will seek to do thee good.

PSAL. 123. Ad te levavi oculos.

UNT Oth e lift I up mine eyes: O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us : for

we are utterly despised.

4 Our foul is filled with the scornful reproof of the wealthy; and with the despitefulness of the proud.

PSAL. 124. Nifi quia Dominus.

If the Lord himself had not been on our side, now may life large if the Lord himself had not been on our side, when men rose up against us;

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2 They had swallowed us up quick: when they were so wrathfully displeased at us;

3 Yea, the waters had drowned us: and the stream had gone over our foul.

4 The deep waters of the proud : had gone even over our foul.

5 But praised be the Lord: who hath not given us over for a prey unto their teeth.

6 Our foul is escaped, even as a bird out of the snare of the sowler: the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord: who hath made heaven and earth.

PSAL. 125. Qui confidunt.

THEY that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem: even so standeth the Lord sound about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the lighteous: left the righteous put their hand unto wickedness.

4Do well, O Lord: unto those that are good and true of heart.

5 As for fuch as turn back unto their own wickedness: the Lord shall lead them forth with the evil-doers; but peace shall be upon Israel.

EVENING PRAYER.

PSAL. 126. In convertendo.

WHEN the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then faid they among the heathen: The Lord hath done that things for them.

4 Yea, the Lord hath done great things for us already a

5 Turn our captivity, O Lord: as the rivers in the fouth.

6 They that fow in tears: shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth mod feed: Chall doubtless come again with joy, and bring his meaves with him.

PSAL. 127. Nisi Dominus.

Xcept the Lord build the house: their labour is but lost that build it.

² Except the Lord keep the city: the watchman waketh but vain.

3 It is but loft labour that ye hafte to rife up early, and fo

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late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb: are an heritage

and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant: even so are

the young children.

6 Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

PSAL. 128. Beati omnes.

BLeffed are all they that fear the Lord: and walk in his ways.

2 For thou shalt eat the labours of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine : upon the walls of

thine house;

4 Thy children like the olive-branches: round about thy table.

5 Lo, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

7 Yea, that thou shalt see thy children's children: and peace upon Israel.

PSAL. 129. Saepe expugnaverunt.

MANY a time have they fought against me from my youth up: may Israel now say;

2 Yea, many a time have they vexed me from my youth.

up: but they have not prevailed against me.

3 The plowers plowed upon my back : and made long furrows.

4 But the righteous Lord: hath hewn the fnares of the ungodly in pieces.

5 Let them be confounded and turned backward : as many

as have evil-will at Sion.

6 Let them be even as the grafs growing upon the houle tops: which withereth afore it be plucked up;

7 Whereof the mower filleth not his hand : neither he tha

bindeth up the fheaves, his bosom.

8 So that they who go by, fay not fo much as, The Lord prosper you: we wish you good luck in the Name of the Lord

PSAL. 130. De profundis.

OUT of the deep have I called unto thee, O Lord: Lord hear my voice.

2 O let thine ears confider well: the voice of my complain

3 If thou, Lord, wilt be extreme to mark what is done mifs: O Lord, who may abide it?

4 For there is mercy with thee : therefore shalt thou be feare

5 I look for the Lord, my foul doth wait for him: in his word is my truft.

6 My foul fleeth unto the Lord: before the morning watch,

Ifay, before the morning watch.

70 Israel, trust in the Lord; for with the Lord there is merty: and with him is plenteous redemption.

8 And he shall redeem Ifrael: from all his fins.

PSAL. 131. Domine, non eft.

ORD, I am not high minded: I have no proud looks.

2 I do not exercise myself in great matters: which are

too high for me;

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3 But I refrain my foul, and keep it low, like as a child that is weaned from his mother: yea, my foul is even as a weaned child.

4 O Ifrael, trust in the Lord: from this time forth for ever-

MORNING PRAYER.

PSAL. 132. Memento, Domine. ORD, remember David: and all his trouble;

L 2 How he sware unto the Lord; and vowed a vow unto the Almighty God of Jacob;

3 I will not come within the tabernacle of mine house : nor

dimb up into my bed;

4 I will not suffer mine eyes to sleep, nor mine eye-lids to sumber: neither the temples of my head to take any rest;

5 Until I find out a place for the temple of the Lord; an abitation for the mighty God of Jacob.

6Lo, we heard of the same at Ephrata; and found it in the

wood.

7 We will go into his tabernacle: and fall low on our knees fore his footstool.

8 Arise, O Lord, into thy resting-place: thou, and the ark thy strength.

9 Let thy priests be clothed with righteousness: and let thy and sing with joyfulness.

10 For thy fervant David's fake: turn not away the pre-

11 The Lord hath made a faithful oath unto David; and thall not shrink from it;

12 Of the fruit of thy body: shall I set upon thy seat.

If thy children will keep my covenant, and my testimothat I shall learn them; their children also shall sit upon seat for evermore.

¹⁴ For the Lord hath chosen Sion to be an habitation for melf: he hath longed for her.

15 This

75 This shall be my rest for ever : here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase : and will fatisfy

her poor with bread,

17 I will deck her priests with health: and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish: I

have ordained a Jantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame: but upon himself shall his crown flourish.

PSAL. 133. Ecce, quam bonum!

Behold, how good and joyful a thing it is: brethren, to dwell together in unity!

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aaron's beard, and went down to the skirts of his clothing.

-3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promifed his bleffing: and life for evermore.

PSAL. 134. Ecce nunc.

BEhold now, praise the Lord: all ye servants of the Lord; 2 Ye that by night stand in the house of the Lord: even in the courts of the house of our God.

3 Lift up your hands in the sanctuary : and praise the Lord.

4 The Lord that made heaven and earth: give thee blessing out of Sion.

PSAL. 135. Laudate nomen.

Praise the Lord, laud ye the Name of the Lord: praise it.

O ye servants of the Lord;

2 Ye that stand in the house of the Lord: in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O fing praise unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself: 21
Israel for his own possession.

5 For I know that the Lord is great: and that our Lord above all gods.

6 Whatfoever the Lord pleafed, that did he in heaven an

7 He bringeth forth the clouds from the ends of the world and sendeth forth lightnings with the rain, bringing the wind

out of his treasures.

8 He smote the first-born of Egypt: both of man and beat

9 He hath sent tokens and wonders into the midst of the

O thou land of Egypt; upon Pharaoh and all his fervants.

10 He smote divers nations; and slew mighty kings;

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11 Schon king of the Amorites, and Og the king of Bafan: and all the kingdoms of Canaan.

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12 And gave their land to be an heritage: even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever: fo doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his fervants.

15 As for the images of the heathen, they are but filver and gold; the work of men's hands.

16 They have mouths, and speak not: eyes have they, but they see not.

17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them: and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi : ye that sear the Lord, praise the Lord.

21 Praifed be the Lord out of Sion: who dwelleth at Jeru-falem.

EVENING PRAYER.

PSAL. 136. Cenfitemini Domino.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O Give thanks unto the God of all gods: for his mercy en-

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who only doeth great wonders: for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Who laid out the earth above the waters: for his mercy endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever;

8 The fun to rule the day : for his mercy endureth for ever ;

9 The moon and the stars to govern the night: for his mercy endureth for ever.

10 Who smote Egypt with their first-born: for his mercy endureth for ever.

II And brought out Ifrael from among them: for his mercy endureth for ever;

12 With a mighty hand and stretched out-arm : for his mercy endureth for ever.

13 Who divided the Red fea in two parts: for his mercy en-

dureth for ever.

14 And made Israel to go through the midst of it : for his mercy endureth for ever.

. 15 But as for Pharaoh and his hoft, he overthrew them in the Red fea: for his mercy endureth for ever.

16 Who led his people through the wilderness: for his mercy endureth for ever.

17 Who smote great kings: for his mercy endureth for ever.

18 Yea, and flew mighty kings: for his mercy endureth for

19 Sehon king of the Amorites: for his mercy endureth

for ever;

20 And Og the king of Basan: for his mercy endureth for ever.

21 And gave away their land for an heritage: for his mercy endureth for ever;

22 Even for an heritage unto Israel his servant : for his mer-

cy endureth for ever.

23 Who remembered us when we were in trouble: for his mercy endureth for ever:

24 And hath delivered us from our enemies: for his mercy

endureth for ever.

25 Who giveth food to all flesh: for his mercy endureth for ever.

26 O give thanks unto the God of heaven: for his mercy

endureth for ever.

27 O give thanks unto the Lord of lords : for his mercy endureth for ever.

PSAL. 137. Super flumina.

RY the waters of Babylon we fat down and wept: when we D remembered thee, O Sion.

2 As for our harps, we hanged them up: upon the trees that

are therein,

- 3 For they that led us away captive required of us then a fong and melody in our heaviness: Sing us one of the fongs of Sion.
 - 4 How shall we fing the Lord's fong : in a strange land?

5 If I forget thee, O Jerusalem : let my right hand forget

6 If I do not remember thee, let my tongue cleave to the roof of my mouth : yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even . to the ground.

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term hand 8 O daughter of Babyion, wasted with misery: yea, happy shall he be that rewardeth thee, as thou hast served us.

9 Bleffed shall he be that taketh thy children: and throweth them against the stones.

PSAL. 138. Confitebor tibi.

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I fing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving kindness and truth: for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardest me : and enduedst

my foul with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they shall fing in the ways of the Lord: that great is

the glory of the Lord.

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6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt theu refresh me: thou shalt stretch forth thy hand upon the suriousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving-kindness toward me; yea, thy mercy, O Lord, endureth for ever; despise not then the works of thine own hands.

MORNING PRAYER.

PSAL. 139. Domine, probafii.

O Lord, thou hast fearched me out, and known me: thou knowest my down fitting, and mine up-rising; thou understandest my thoughts long before.

2 Thou art about my path, and about my bed : and spiest

out all my ways.

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before; and laid thine

hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither shall I go then from thy Spirit : or whither shall

1 go then from thy prefence?

7 If I climb up into heaven, thou art there: if I go down

to hell, thou art there also.

8 If I take the wings of the morning; and remain in the uttermost parts of the sea;

9 Even there also shall thy hand lead me: and thy right hand shall hold me.

10 If I fay, Peradventure the darkness shall cover me; then

shall my night be turned to day.

night is as clear as the day: the darkness and light to thee are both alike.

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12 For my reins are thine: thou hast covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works; and that my foul knoweth right well.

14 My bones are not hid from thee: though I be made

fecretly, and fashioned beneath in the earth.

15 Thine eyes did fee my substance, yet being imperfect : and in thy book were all my members written;

16 Which day by day were fashioned: when as yet there

was none of them.

17 How dear are thy counsels unto me, O God: O how great is the sum of them!

18 If I tell them, they are more in number than the fand:

when I awake up, I am present with thee.

19 Wilt thou not flay the wicked, O God: depart from me, ye blood-thirfly men.

20 For they speak unrighteously against thee : and thine

enemies take thy Name in vain.

not I grieved with those that rise up against thee?

22 Yea, I hate them right fore: even as though they were

mine enemies.

. 23 Try me, O God, and feek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me : and

lead me in the way everlafting.

PSAL. 140. Eripe me, Domine.

DEliver me, O Lord, from the evil man: and preferve me from the wicked man;

2 Who imagine mischief in their hearts : and stir up strife

all the day long.

3 They have sharpened their tongues like a serpent : adders

poifon is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preferve me from the wicked men, who are purposed to overthrow my goings.

. 5 The proud have laid a fnare for me, and spread a net

abroad with cords : yea, and fet traps in my way.

6 I faid unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast covered my head in the day of battle.

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8 Let not the ungodly have his defire, O Lord: let not his mischievous imagination prosper, lest they be too proud.

g Let the mischief of their own lips fall upon the head of them: that compass me about.

10 Let hot burning coals fall upon them: let them be cast into the fire, and into the pit, that they never rife up again.

If A man full of words shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor: and maintain the cause of the helples.

13 The righteous also shall give thanks unto thy Name: and the just shall continue in thy sight.

PSAL. 141. Domine, clamavi.

LORD, I call upon thee, haste thee unto me: and consider my voice, when I cry unto thee.

2 Let my prayer be fet forth in thy fight as the incense: and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works, with the men that work wickedness; left I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balms break my head : yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places: that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my trust; O cast not out my soul.

10 Keep me from the snare that they have laid for me: and from the traps of the wicked doers.

It Let the ungodly fall into their own nets together: and let me ever escape them.

EVENING PRAYER.

PSAL. 124. Voce mea ad Dominum.

Cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

² I poured out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heaviness, thou knewest my path:

in

4 I looked also upon my right hand : and saw there was no man that would know me.

s I had no place to flee unto: and no man cared for my foul.

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6 I cried unto thee, O Lord, and faid: Thou art my hope, and my portion in the land of the living.

7 Confider my complaint : for I am brought very low.

8 O deliver me from my perfecutors: for they are too flrong for me.

o Bring my foul cut of prison, that I may give thanks unto thy Name : which thing if thou wilt grant me, then shall the righteous refort unto my company.

PSAL. 143. Domine, exaudi.

IEAR my prayer, O Lord, and confider my defire: hearken Hunto me for thy truth and righteousness sake.

2 And enter not into judgement with thy fervant : for in

thy fight shall no man living be justified.

3 For the enemy hath persecuted my soul, he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me : and my heart

within me is desolate.

5 Yet do I remember the time past, I muse upon all thy works: yea, I exercise myself in the works of thy hands.

6 I ftretch forth my hands unto thee: my foul gaspeth unto

thee as a thirfly land.

7 Hear me, O Lord, and that foon, for my spirit waxeth faint: hide not thy face from me, left I be like unto them that go down into the pit.

8 O let me hear thy loving kindness betimes in the morning, for in thee is my trust : shew thou me the way that I

should walk in; for I lift up my foul unto thee.

9 Deliver me, O Lord, from mine enemies : for I flee unto

thee to hide me. To Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving Spirit lead me forth into the land of righteoufnefs.

11 Quicken me, O Lord, for thy Name's fake : and for thy

righteousness sake bring my soul out of trouble;

12 And of thy goodness slay mine enemies : and destroy all them that vex my foul; for I am thy fervant.

MORNING PRAYER.

PSAL. 144. Benedictus Dominus.

RLeffed be the Lord my firength: who teacheth my hands 2 My D to war, and my fingers to fight;

The 30 day. PSALMS. The 30. day.

2 My hope and my fortress, my castle and deliverer, my desender in whom I trust: who subdueth my people that is under me.

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3 Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him!

4 Man is like a thing of nought: his time paffeth away like a shadow.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them: shoot out thine arrows, and consume them.

7 Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of strange children;

8 Whose mouth talketh of vanity: and their right hand is aright hand of wickedness.

9 I will fing a new fong unto thee, O God: and fing praises unto thee upon a ten firinged lute.

To Thou hast given victory unto kings: and hast delivered David thy fervant from the peril of the fword.

II Save me, and deliver me from the hand of strange children; whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our fons may grow up as the young plants: and that our daughters may be as the polified corners of the temple.

13 That our garners may be full and plenteous with all manner of store; that our sheep may bring forth thousands and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case: yea, blessed are the people who have the Lord for their God.

PSAL. 145. Exaltabo te, Deus.

I Will magnify thee, O God, my King: and I will praise thy Name for ever and ever.

² Every day will I give thanks unto thee: and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praifed: there is no end of his greatness.

4 One generation shall praise thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise, and wondrous works;

6 So that men shall speak of the might of thy marvellous acts; and I will also tell of thy greatness.

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7 The memorial of thine abundant kindness shall be shew.

ed: and men shall fing of thy righteousness,

8 The Lord is gracious and merciful: long-fuffering, and of great goodness.

9 The Lord is loving unto every man: and his mercy is over all his works.

10 All thy works praise thee, O Lord: and thy faints give thanks unto thee.

II They shew the glory of thy kingdom: and talk of thy power:

12 That thy power, thy glory, and mightiness of thy king-

dom: might be known unto men.

13 Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall: and lifteth up all

those that are down.

15 The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.

16 Thou openest thine hand; and fillest all things living with

plenteousness.

17 The Lord is righteous in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all fuch as call upon him faithfully.

19 He will fulfil the defire of them that fear him : he alfo

will hear their cry, and will help them.

20 The Lord preferveth all them that love him: but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord: and letall flesh give thanks unto his holy Name for ever and ever.

PSAL. 146. Lauda, anima mea.

PRAISE the Lord, O my foul; while I live will I praise
the Lord: yea, as long as I have any being I will fing
praises unto my God.

2 O put not your trust in princes, nor in any child of man:

for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth: and then all his thoughts perish.

4 Bleffed is he that hath the God of Jacob for his help: and

whose hope is in the Lord his God;

5 Who made heaven and earth, the fea, and all that therein is: who keepeth his promife for ever;

6 Who helpeth them to right that fuffer wrong : who feed

eth the hungry.

7 The Lord loofeth men out of prison: the Lord giveth fight to the blind.

The 30. day. PSALMS. The 30. day.

8 The Lord helpeth them that are fallen; the Lord careth for the righteous.

9 The Lord careth for the strangers; he desendeth the fatherless and widow: as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore:

and throughout all generations.

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EVENING PRAYER.

PSAL. 147. Laudate Dominum.

O Praise the Lord; for it is a good thing to fing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem: and gather together the out casts of Israel.

3 He healeth those that are broken in heart: and giveth medicine to heal their fickness.

4 He telleth the number of the stars: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisdom is infinite.

6 The Lord fetteth up the meek: and bringeth the ungodly down to the ground.

70 fing unto the Lord with thankfgiving; fing praises upon the harp unto our God;

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grafs to grow upon the mountains, and herb for the use of men;

9 Who giveth fodder unto the cattle: and feedeth the young.

Ravens that call upon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any man's legs.

II But the Lord's delight is in them that fear him: and put their trust in his mercy.

12 Praise the Lord, O Jerusalem : praise thy God, O Sion.

13 For he hath made fast the bars of thy gates: and hath hessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with he flour of wheat.

15 He fendeth forth his commandment upon earth: and his word runneth very swiftly.

16 He giveth (now like wool: and scattereth the hoar-frost keashes.

17 He casteth forth his ice like morsels: who is able to abide his frost?

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18 He fendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob: his statutes and ordinances unto Israel.

20 He hath not dealt fo with any nation: neither have the heathen knowledge of his laws.

PSAL. 148. Laudate Dominum.

O Praise the Lord of heaven: praise him in the height.

2 Praise him all ye angels of his: praise him all his host.
3 Praise him, sun and moon: praise him, all ye stars and light.

4 Praise him, all ye heavens: and ye waters that are above

5 Let them praise the Name of the Lord: for he spake the word, and they were made; he commanded, and they were created.

6 He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

7 Praise the Lord upon earth: ye dragons, and all deeps;

8 Fire and hail, fnow and vapours: wind and florm fulfilling his word;

9 Mountains and all hills: fruitful trees and all cedars; 10 Beafts and all cattle: worms and feathered fowls;

11 Kings of the earth and all people: princes and all judges of the world;

12 Young men and maidens, old men and children, praise the Name of the Lord: for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people; all his Saints shall praise him: even the children of Israel, even the people that ferveth him.

PSAL. 149. Cantate Domino.

O Sing unto the Lord a new fong: let the congregation of faints praise him.

2 Let Israel rejoice in him that made him: and let the children of Sion be joyful in their king.

3 Let them praise his Name in the dance: let them fing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people : and helpeth the meek-hearted.

5 Let the faints be joyful with glory: let them rejoice it their beds.

6 Let the praises of God be in their mouth: and a two edged sword in their hands;

7 To be avenged of the heathen: and to rebuke the people

r

The 30. day. PSALMS. The 30. day:

8 To bind their kings in chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his faints.

PS A L. 150. Laudate Dominum.

O Praise God in his holiness: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet: praise him upon the lute and harp.

4 Praise him in the cymbals and dances: praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

6 Let every thing that hath breath : praise the Lord.

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Forms of Prayer to be used at S E A.

The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.

These two following Prayers are to be also used in His Majesty's

Navy every day.

DEternal Lord God, who alone spreadest out the heavens, and rulest the raging of the Sea; who hast compassed the waters with bounds, until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection, the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign Lord King GEORGE, and his kingdoms, and a security for such as pass on the seas upon their lawful occasions: that the inhabitants of our Island may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies, to praise and glorify thy holy Name, through less Christ our Lord. Amen.

The Collect.

DRevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun continued and ended in thee, we may glorify hy holy Name, and finally by thy mercy obtain everlassing is, through Jesus Christ our Lord. Amen.

Prayers to be used in Storms at Sea.

Most powerful and glorious Lord God, at whose command the winds blow and list up the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save Lord, or else we perish. We consess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: But now we see how terrible thou art in all thy works of wonder; the great God to be seared above all: And therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us, for thy mercies sake in Jesus Christ thy Son our Lord. Amen.

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Most glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up. Save, Lord, or else we perish. The living, the living shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea; that we being delivered from this distress, may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, thy Son our Lord Jesus Christ. Amen.

The Prayer to be said before a Fight at Sea against any Enemy.

Most powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right; and therefore we make our address to thy divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us, and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by sew. O let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a desence unto us against the sace of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. Amen.

Short Prayers for fingle Persons, that cannot meet to join in Prayer with others, by reason of the Fight or Storm.

General Prayers.

ORD, be merciful to us finners, and fave us, for thy merciful to us finners, and fave us, for thy merciful to us finners, and fave us, for thy merciful to us finners, and fave us, for thy merciful to us finners, and fave us, for the merciful to us finners, and fave us, for the merciful to us finners, and fave us, for the merciful to us finners, and fave us, for the merciful to us finners, and fave us, for the merciful to us finners, and fave us, for the merciful to us finners, and fave us, for the merciful to us finners, and fave us, for the merciful to us finners, and fave us, for the merciful to us finners, and fave us, for the merciful to us finners, and fave us, for the merciful to us finners, and fave us, for the merciful to us finners, and fave us, for the merciful to us finners, and fave us, for the merciful to us finners, and fave us, for the merciful to us finners, and fave us, for the merciful to us finners, and fave us, for the merciful to us finners, and fave us, for the merciful to us finners, and fave us, for the merciful to us finners, and the merciful to us finners and the merciful to us finners

Thou art the great God, that hast made, and rulest all things: O deliver us for thy Name's sake.

Thou art the great God, to be feared above all: O fave us,

that we may praise thee.

Special Prayers with respect to the Enemy.

THOU, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God thou art a strong tower of defence to all that slee unto thee: O fave us from the violence of the enemy.

O Lord of hofts, fight for us; that we may glorify thee.

O suffer us not to fink under the weight of our fins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Name's sake.

Short prayers in respect of a Storm.

THOU, O Lord, that stillest the raging of the Sea; hear, hear us, and fave us, that we perish not.

O bleffed Saviour, that didft fave thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

Lord, have mercy upon us.

Christ, have mercy upon us. Lord, have mercy upon us.

O Lord, hear us.

O Christ, hear us.

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God the Father, God the Son, God the Holy Ghoft, have mercy upon us, fave us now and evermore. Amen.

Our Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, For ever and ever. Amen.

When there shall be imminent danger, as many as can be spared from necessary service in the ship, shall be called together, and make an bumble confession of their sins to God: In which every one ought seriously to resteet upon those particular sins of which his conscience shall accuse him; saying as followeth.

The Confession.

A Lmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold fins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly tepent, and are heartily forry for these our misdoings: The

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remembrance of them is grievous unto us, The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, forgive us all that is past; And grant that we may ever hereaster serve and please thee in newness of life, to the honour and glory of thy Name, Through Jesus Christ our Lord, Amen.

Then shall the Priest, if there be any in the Ship, pronounce this Absolution.

A Lmighty God, our heavenly Father, who of his great mercy hath promifed forgiveness of fins to all them which with hearty repentance and true faith turn unto him: Have mercy upon you, pardon and deliver you from all your fins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Thanksgiving after a Storm.

Jubilate Deo. PS A L. 66.

O Be joyful in God, all ye lands: fing praises unto the honour of his Name, make his praise to be glorious, Go, Glory be to the Father, Sc.

As it was in the beginning, &c.

Confitemini Domino. PSAL. 107.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever, &c.

Glory be to the Father, &c.

As it was in the beginning, &c.

Collects of Thank [giving.

Most blessed and glorious Lord God, who art of infinite goodness and mercy; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy divine Majesty, to offer a facristice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress; even when we gave all for lost, our ship, our goods, our lives; then didst thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in safety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. Amen.

Or this.

Most mighty and gracious good God, thy mercy is over all thy works, but in special manner hash been extended towards us, whom thou hast so powerfully and wonderfully

fully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might fee how powerful and gracious a God thou art; and how able and ready to help them that trust in thee. Thou hast shewed us how both winds and feas obey thy command; that we may learn even from them hereafter to obey thy voice, and to do thy will. We therefore blefs and giorify thy Name for this thy mercy in faving us, when we were ready to perish. And we befeech thee, make us as truly fenfible now of thy mercy, as we were then of the danger; and give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we befeech thee, this thy goodness to us; that we, whom thou hast faved, may serve thee in holiness and righteousness all the days of our life, through Jefus Christ our Lord and Saviour. Amen.

An Hymn of Praise and Thanksgiving after a dangerous Tempest.

O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praifed; let the redeemed of the Lord fay fo: whom he hath delivered from the merciles rage of the fea.

The Lord is gracious and full of compassion: slow to anger, and of great mercy.

He hath not dealt with us according to our fins: neither rewarded us according to our iniquities;

But as the heaven is high above the earth: fo great hath been his mercy towards us.

We found trouble and heaviness: we were even at death's door.

The waters of the fea had well nigh-covered us: the proud waters had well-nigh gone over our foul.

The fea roared: and the flormy wind lifted up the waves thereof:

We were carried up as it were to heaven, and then down again into the deep: our foul melted within us because of trouble:

Then cried we unto thee, O Lord: and thou didst deliver us out of our distress.

Bleffed be thy Name, who didft not despise the prayer of thy servants; but didst hear our cry, and hast faved us.

Thou didst fend forth thy commandment: and the windy florm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness: and de-Q 4 clare

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clare the wonders that he hath done, and still doeth for the children of men!

Praised be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh falvation: God is the Lord, by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands: and we will triumph in thy praise.

Bleffed be the Lord God: even the Lord God, who only

doeth wondrous things;

And bleffed be the Name of his Majesty for ever: and let every one of us say, Amen, Amen.

Glory be to the Father, &c. As it was in the beginning, &c.

2 Cor. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

After Victory or Deliverance from an Enemy.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

If the Lord had not been on our fide, now may we fay: if the Lord himself had not been on our fide, when men rose up against us;

They had swallowed us up quick: when they were so wrath-

fully displeased at us,

Yea, the waters had drowned us, and the stream had gone over our foul: the deep waters of the proud had gone over our foul.

But praifed be the Lord: who hath not given us over as a

prey unto them.

The Lord hath wrought: a mighty falvation for us.

We gat not this by our own fword, neither was it our own arm that faved us: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us : the Lord hath covered our

heads, and made us to fland in the day of battle.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us: but unto thy

Name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoice.

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Our help standeth in the Name of the Lord: who hath made heaven and earth.

Bleffed be the Name of the Lord: from this time forth for evermore.

Glory be to the Father, &c.

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As it was in the beginning, &c.

¶ After this Hymn may be fung the Te Deum, ¶ Then this Collect.

Almighty God, the fovereign commander of all the world, in whose hand is power and might, which none is able to withstand; We bless and magnify thy great and glorious Name for this happy victory, the whole glory whereof we do ascribe to thee, who art the only giver of victory. And we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives, by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord; to whom with thee and the Holy Spirit, as for all thy mercies, so in particular for this victory and deliverance, be all glory and honour, world without end. Amen.

2 Cor. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the sellowship of the Holy Ghost, be with us all evermore. Amen.

At the Burial of their Dead at Sea.

The Office in the Common Prayer-book may be used; only instead of these words [We therefore commit his body to the ground, earth to earth, Sc.] say,

W E therefore commit his body to the deep, to be turned into corruption, looking for the refurrection of the body (when the fea shall give up her dead) and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working whereby he is able to subdue all things to himself.

25

- A FORM of PRAYER with THANKSGIVING to be used yearly upon the fifth Day of November; for the happy Deliverance of King JAMES I. and the Three Estates of England, from the most traiterous and bloody intended Massacre by Gunpowder: And also for the happy arrival of his Majesty King WILLIAM on this day, for the Deliverance of our Church and Nation.
- The Minister of every Parish shall give warning to bis Parishioners publickly in the Church at Morning Prayer the Sunday before, for the due observation of the said Day. And after Morning Prayer, or Preaching, upon the said Fifth day of November, shall read publickly, distinctly, and plainly, the Act of Parliament made in the third year of King James the First, for the observation of it.
- The Service shall be the same with the usual Office for Holy-days in all things; except where it is hereafter otherwise appointed.
- If this Day shall bappen to be Sunday, only the Collect proper for shat Sunday shall be added to this Office in its place.

Morning Prayer shall begin with these Sentences.

THE Lord is full of compassion and mercy: long-suffering, and of great goodness. Pfal. 103. 8.

He will not alway be chiding: neither keepeth he his anger

for ever. ver. 9.

He hath not dealt with us after our fins : nor rewarded us according to our wickednesses. ver. 10.

Instead of Venite exultemus, shall this Hymn following be used: one werfe by the Priest, another by the Clerk and People.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. Psal. 107. 1.

Let them give thanks, whom the Lord bath redeemed : and delivered from the band of the enemy. ver. 2.

Many a time have they fought against me from my youth

up: may Ifrael now fay, Pfal. 129. 1.

Yea, many a time have they vexed me from my youth up : but

they have not prevailed against me. ver. 2.

They have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my foul. Pfal. 35. 7.

They have laid a net for my feet, and pressed down my foul: they have digged a pit before me, and are fallen into the midft of it themselves. Pfal 57. 7.

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Gunpowder Treason.

Great is our Lord, and great is his power: yea, and his wisdom is infinite. Psal. 147. 5.

The Lord setteth up the meek : and bringeth the ungodly down to

the ground. ver. 6.

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Let thy hand be upon the man of thy right hand: and upon the Son of man whom thou madest so strong for thine own self. Pfal. 80, 17.

And so will not we go back from thee: O let us live, and we shall call upon thy Name. ver. 18.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Proper Pfalms. 64. 124. 125.

¶ Proper Lessons.

The first. 2 Sam. 22.

Te Leum.

The Second. Acts 23.

Jubilate.

¶ In the suffrages after the Creed, these shall be inserted and used for the King.

Prieft. O Lord, fave the King;

People. Who putteth his trust in thee.

Priest. Send him help from thy holy place;

People. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him;

People. Let not the wicked approach to hurt him.

¶ Instead of the first Collect at Morning Prayer shall these two be used.

A Lmighty God, who hast in all ages shewed thy power and mercy, in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States professing thy holy and eternal truth, from the wicked conspiracies, and malicious practices of all the enemies thereof: We yield thee our unfeigned thanks and praise, for the wonderful and mighty deliverance of our gracious Sovereign King James the First, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of England, then affembled in Parliament, by Popish treachery appointed as sheep to the slaughter, in a most barbarous and favage manner, beyond the examples of former ages. From this unnatual conspiracy, not our merit, but thy mercy; not our forefight, but thy providence delivered us: And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour and glory, in all churches of the faints, from generation to generation, through Jesus Christ our Lord, Amen.

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A Ccept also, most gracious God, of our unfeigned thanks, A for filling our hearts again with joy and gladness, after the time that thou hadft afflicted us, and putting a new fong into our mouths, by bringing his Majesty King William upon this Day, for the deliverance of our Church and Nation from Popish Tyranny and arbitrary power. We adore the wisdom and justice of thy Providence, which so timely interposed in our extreme danger, and disappointed all the designs of our enemies. We befeech thee, give us fuch a lively and lafting fense of what thou didst then, and hast fince that time done for us, that we may not grow fecure and careless in our obedience, by prefuming upon thy great and undeferved goodnefs: but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou hast in a marvellous manner preserved to us. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, so flourish among us, that they may be the stability of our times, and make this Church a praife in the earth. All which we humbly beg for the fake of our bleffed Lord and Saviour. Amen.

In the end of the Litany (which shall always this Day he used) after the Collect [We humbly befeech thee, O Father, &c.] shall this he said which followeth.

A Lmighty God and heavenly Father, who of thy gracious providence and tender mercy towards us, didst prevent the malice and imaginations of our enemies by discovering and confounding their horrible and wicked enterprize, plotted, and intended this day to have been executed against the King and the whole State of England, for the subversion of the Government and Religion established among us: and didst likewise upon this Day wonderfully conduct thy servant King William, and bring him fafely into England, to preserve us from the attempts of our enemies to bereave us of our Religion and Laws: we most humbly praise and magnify thy most glorious Name for thy unspeakable goodness towards us, expressed in both these acts of thy mercy. We confess it has been of thy mercy alone that we are not confumed: for our fins have cried to heaven against us, and our iniquities justly called for vengeance upon us. But thou haft not dealt with us after our fins, nor rewarded us after our iniquities; nor given us over, as we deserved, to be a prey to our enemies; but haft in mercy delivered us from their malice, and preserved us from death and destruction.

Gunpowder Treason.

Let the confideration of this thy repeated goodness, O Lord, work in us true repentance, that iniquity may not be our ruin. And increase in us more and more a lively faith and love, fruitful in all holy obedience; that thou mayest still continue thy savour with the light of thy Gospel, to us and our posterity for evermore; and that for thy dear Son's sake, Jesus Christ our only Mediator and Advocate. Amen.

¶ Instead of the prayer [In time of War and Tumults,] shall be used this prayer following.

Lord, who didst this day discover the snares of death that were laid for us: and didst wonderfully deliver us from the same; Be thou still our mighty protector, and scatter our enemies that delight in blood. Insaluate and defeat their counsels, abate their pride, asswape their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King GEORGE, and all that are put in authority under him, with judgement and justice, to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail against us, or triumph in the ruin of thy Church among us: but that our gracious Sovereign and his realms being preserved in thy true Religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy congregation, through Jesus Christ our Lord. Amen.

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In the Communion-Service, instead of the Collect for the Day, shall this which followeth be used.

Ternal God, and our most mighty protector, we thy unworthy fervants do humbly prefent ourselves before thy Majesty, acknowledging thy power, wisdom, and goodness, in preferving the King, and the Three Estates of the realm of England affembled in Parliament, from the destruction this Day intended against them. Make us, we befeech thee, truly thankful for this, and for all other thy great mercies towards us: particularly for making this Day again memorable, by a fresh instance of thy loving kindness towards us. We bless thee for giving His late Majesty King William a safe arrival here, and for making all opposition fall before him, till he became our King and Governor. We befeech thee to protect and defend our Sovereign King GEORGE, and all the Royal Family, from all treasons and conspiracies; preserve him in thy faith, fear and love; prosper his reign with long happiness here on earth; and crown him with everlasting glory hereafter, through Jefus Christ our only Saviour and Redeemer. Amen.

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Gunpowder Treason.

The Epistle. Rom 13. 1.

LET every foul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whofoever therefore refifteth the power, refifteth the ordinance of God; and they that refift shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the fword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

The Gofpel. S. Luke 9. 51.

A ND it came to pais, when the this face to go to should be received up, he stedsastly set his face to go to ND it came to pass, when the time was come that he Terufalem, and fent meffengers before his face; and they went and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John faw this, they faid, Lord, wilt thou that we command fire to come down from heaven, and confume them, even as Elias did? But he turned and rebuked them, and faid, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

After the Creed, if there be no Sermon shall be read one of the fix Homilies against Rebellion.

This sentence is to be read at the Offertory.

WHatsoever ye would that men should do to you, do ye even fo to them: for this is the law and the prophets. S. Matth. 7. 12.

After the Prayer for the Church Militant, this following Prayer is to be used.

O God, whose Name is excellent in all the earth, and thy glory above the heavens; who on this Day didst miraculoufly preferve our Church and State from the fecret contrivance and hellish malice of Popish Conspirators; and on this day also didst begin to give us a mighty deliverance from

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the open tyranny and oppression of the same cruel and blood-thirsty enemies: We bless and adore thy glorious Majesty as for the former, so for this thy late marvellous loving-kindness to our Church and Nation, in the preservation of our Religion and Liberties. And we humbly pray, that the devout sense of this thy repeated mercy, may renew and increase in us a spirit of love and thankfulness to thee its only author; a spirit of peaceable submission and obedience to our gracious Sovereign Lord King GEORGE; and a spirit of fervent zeal for our holy religion, which thou hast so wonderfully rescued, and established, a blessing to us and our posterity. And this we beg for Jesus Christ his sake. Amen.

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A FORM of PRAYER with FASTING, to be used yearly upon the Thirtieth day of January, being the day of the Martyrdom of the blessed King Charles I. to implore the mercy of God, that neither the guilt of that sacred and innocent blood, nor those other sins, by which God was provoked to deliver up both us and our King into the hands of cruel and unreasonable men, may at any time hereaster be visited upon us, or our posterity.

If this Day shall happen to be Sunday, this form of Prayer shall be used and the Fast kept the next day following. And upon the Lord's day next before the Day to be kept, at Morning Prayer, immediately after the Nicene Creed, notice shall be given for the due observation of the said Day.

The service of the Day shall be the same with the usual Office for Holy-days in all things, except where it is in this Office otherwise appointed.

The Order for MORNING PRAYER.

¶ He that ministereth shall begin with one or more of these Sentences.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. Dan. 9. 9, 10.

Correct us, O Lord, but with judgement: not in thine anger, left thou bring us to nothing. Fer. 10. 24.

Enter not into judgement with thy fervants, O Lord: for in thy fight shall no man living be justified. Pfal, 143. 2.

Inflead

Instead of Venite explications, the Hymn following shall be faid or fung: one werse by the Priest, another by the Clerk and People.

R Ighteous art thou, O Lord: and just are thy judgements! Pfal. 119. 137.

Thou art just, O Lord, in all that is brought upon us: for thou hast done right, but we have done wickedly. Neh. 9. 33.

Nevertheless, our feet were almost gone: our treadings had well-nigh slipped. Psal. 73. 2.

For why? we were grieved at the wicked: we did also see the ungodly in such prosperity. ver. 3.

The people flood up, and the rulers took counsel together: against the Lord, and against his Anointed. Psal. 2. 2.

They cast their heads together with one consent : and were con-

federate againft bim. Pfal. 83. 5.

He heard the blasphemy of the multitude, and fear was on every fide: while they conspired together against him, to take away his life. Pfal. 31. 15.

They spake against him with false tongues, and compassed him about with words of hatred: and fought against him without a

cause. Psal. 109. 2.

Yea, his own familiar friends, whom he trusted: they that eat of his bread, laid great wait for him. Pfal. 41. 9.

They rewarded bim evil for good : to the great discomfort of

bis foul. Pfal. 35. 12.

They took their counsel together, saying, God hath forsaken him: persecute him, and take him, for there is none to deliver him. Pfal. 71. 9.

The breath of our nostrils, the Anointed of the Lord, was taken in their pits: of whom we said, Under his shadow we shall be

fafe. Lam. 4. 20.

The adversary and the enemy entered into the gates of Jerusalem: saying, When shall he die, and his name perish? ver. 12. Pfal. 41. 5.

Let the sentence of guiltiness proceed against bim : and now that

be lieth, let him rise up no more. ver. 8.

False witnesses also did rise up against him: they laid to his charge things that he knew not. Psal. 35. 11.

For the sins of the people, and the iniquities of the prichs: they shed the blood of the just in the midst of Jerusalem. Lam. 4. 13.

O my foul, come not thou into their fecret; unto their affembly, mine honour, he not thou united: for in their anger they flew a man; Gen. 49. 6.

Even the man of thy right band : the Son of man whom thou

badft made so strong for thine own self. Psal. 80. 17.

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In the fight of the unwise he seemed to die: and his departure was taken for misery. Wild. 3. 2.

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They fools counted his life madness, and his end to be without bonour: but he is in peace. Wild. 5. 4. & 3. 3.

For though he was punished in the fight of men: yet was his hope full of immortality. Wifd. 3. 4.

How is be numbered with the children of God: and his lot is among the saints! Wisd. 5. 5.

But, O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth: be favourable and gracious unto Sion. Pfal. 94. 1. & 51. 18.

Be merciful, O Lord, unto the people, whom thou haft redeemed : and lay not innecent blood to our charge. Deut. 21. 8.

O shut not up our souls with sinners: nor our lives with the blood-thirsty. Psal. 26, 9.

Deliver us from blood guiltiness, O God, thou that art the God of our salvation: and our tongues shall sing of thy righteousness. Psal. 51. 14.

For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee. Pfol. 5 4.

Thou wilt destroy them that speak leasing: the Lord abbors both the blood-thirsty, and deceitful man. ver. 6.

O how fuddenly do they consume: perish, and come to a fearful end! Psal. 73. 18.

Yea, even like as a dream when one awaketh: so didst thou make their image to wanish out of the city. ver. 19.

Great and marvellous are thy works, O Lord God Almighty: just and true are thy ways, O King of faints! Rev. 15. 3.

Righteous art thou, O Lord: and just are thy judgements! Pfal. 119. 127.

Glory be to the Father, &c. As it was in the beginning, &c.

9 Proper Pfalms. 9. 10. 11.

¶ Proper Lessons.
The first. 2 Sam. 1.
The second. S. Matth. 27.

Instead of the first Collect at Morning Prayer, shall these two which next follow, he used.

O Most mighty God, terrible in thy judgements, and wonderful in thy doings toward the children of men; who in thy heavy displeasure didst suffer the life of our gracious

Sovereign King Charles the First, to be, as this day, taken away by the hands of cruel and bloody men: We thy finful creatures here assembled before thee, do, in the behalf of all the people of this land, humbly confess, that they were the crying fins of this nation, which brought down this heavy judgement upon us. But, O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood, the shedding whereof nothing but the blood of thy Son can expiate, lay it not to the charge of the people of this land; nor let it ever be required of us, or our posterity. Be merciful, O Lord, be merciful unto thy people, whom thou hast redeemed; and be not angry with us for ever: but pardon us for thy mercies sake, through the merits of thy Son Jesus Christ our Lord. Amen.

BLeffed Lord, in whose fight the death of thy saints is precious; We magnify thy name, for thine abundant grace bestowed upon our martyred Sovereign: by which he was enabled so cheerfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto blood; and even then, according to the same pattern, praying for his murdeters. Let his memory, O Lord, be ever blessed among us; that we may follow the example of his courage and constancy, his meekness and patience, and great charity. And grant that this our land may be freed from the vengeance of his righteous blood, and thy mercy gloristed in the forgiveness of our sins: and all for Jesus Christ his sake, our only Mediator and Advocate. Amen.

In the end of the Litany, which shall always on this day be used, immediately after the Collect [We humbly beseach thee, O Father, &c.] the three Collects next following are to be read.

O Lord, we befeech thee mercifully hear our prayers, and fpare all those who confess their fins unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. Amen.

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgement with thy servants, who are vile earth, and miserable sinners; but so turn thing

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thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, sull of compassion, long suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. Amen.

In the Communion Service, after the Prayer for the King, [Almighty God, whose kingdom is everlasting, &c.] instead of the Collect for the Day, shall these two he used:

O most mighty God, &c.

Bleffed Lord, &c.

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As in the Morning Prayer.

The Epistle. 1 S. Pet. 2. 13.

CUbmit yourselves to every ordinance of man for the Lord's I fake: whether it be to the king, as supreme; or unto governors, as unto them that are fent by him, for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to filence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men; Love the brotherhood; Fear God; Honour the king. Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and fuffer for it, ye take it patiently; this is acceptable with God. For even hereun'o were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no fin, neither was guile found in his mouth.

The Gofpel. S. Matth. 21. 33.

THERE was a certain housholder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and

went into a far country. And when the time of the fruit drew near, he fent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants, more than the first; and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir: come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

After the Nicene Creed, shall be read, instead of the Sermon for that day, the first and second parts of the Homily against Disobedience and wilful Rebellion, set forth by authority; or the Minister who officiates, shall preach a Sermon of his own composing upon the same argument.

In the Offertory shall this sentence be read:

Whatsoever ye would that men should do unto you, even so do unto them: for this is the law and the prophets. S. Mattb. 7. 12.

After the Prayer [For the whole state of Christ's Church, &c.] these two Collects following shall be used.

Lord our heavenly Father, who didst not punish us as our fins have deserved, but hast in the midst of judgement remembered mercy; We acknowledge it thine especial favour, that though for our many and great provocations, thou didst suffer thine Anointed, blessed King Charles the First, as on this day, to fall into the hands of violent and blood-thirfty men, and barbarously to be murdered by them; yet thou didft not leave us for ever as sheep without a shepherd; but by thy gracious providence didst miraculously preferve the undoubted heir of his crowns, our then gracious Sovereign King Charles the Second, from his bloody enemies, hiding him under the shadow of thy wings, until their tyranny was overpast; and didst bring him back in thy good appointed time, to fit upon the throne of his father; and together with the Royal Family, didst restore to us our ancient government in Church and State. For these thy great and unspeakable mercies, we render to thee our most humble and unfeigned thanks; befeeching thee ftill to continue thy

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thy gracious protection over the whole Royal Family; and to grant to our gracious Sovereign King GEORGE, a long and a happy reign over us. So we that are thy people, will give thee thanks for ever, and will alway be shewing forth thy praise from generation to generation, through Jesus Christ our Lord and Saviour. Amen.

A ND grant, O Lord, we befeech thee, that the course of this world may be so peaceably ordered by thy governance, that thy church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

The Order for EVENING PRAYER.

The Hymn appointed to be used at Morning Prayer, instead of Venite exultemus, shall here also be used before the Proper Psalms.

Righteous art thou, O Lord, &c.

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9 Proper Pfalms. 79. 94, 85.

¶ Proper Lessons.

The First. Jer. 12. or Dan. 9. to ver. 22.

The Second. Hebr. 11. ver. 32, and 12. to ver. 7.

Instead of the first Collect at Evening Prayer, shall these two which next follow be used.

Almighty Lord God, who by thy wisdom not only guidest and orderest all things most suitably to thine own justice; but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works: We thy finful people do here fall down before thee, confessing that thy judgements were right, in permitting cruel men, fons of Belial, as on this day, to imbrue their hands in the blood of thine Anointed; we having drawn down the same upon ourselves by the great and long provocations of our fins against thee. for which we do therefore here humble ourselves before thee; befeeching thee to deliver this Nation from blood-guiltinefs (that of this day especially ;) and to turn from us and our Posterity all those judgements which we by our sins have worthily deserved: Grant this, for the all-sufficient merits of thy Son our Saviour Jesus Christ. Amen.

BLeffed God, just and powerful, who didst permit thy dear fervant, our dread Sovereign King Charles the First, to be, as upon this day, given up to the violent outrages of wicked men, to be despitefully used, and at last murdered by them:

Though

Though we cannot reflect upon so soul an act, but with horror and assonishment; yet do we most gratefully commemorate the glories of thy grace, which then shined forth in thine Anointed; whom thou wast pleased, even at the hour of death, to endue with an eminent measure of exemplary patience, meekness, and charity, before the face of his cruel enemies. And albeit thou didst suffer them to proceed to such an height of violence, as to kill him, and to take possession of his Throne: yet didst thou in great mercy preserve his Son whose right it was; and at length by a wonderful providence bring him back, and set him thereon, to restore thy true religion, and to settle peace amongst us: for these thy great mercies we glorify thy Name, through Jesus Christ our blessed Saviour. Amen.

Immediately after the Collect [Lighten our darkness, &c] shall these three next following be used.

O Lord, we befeech thee, &c.
O most mighty God, &c.
Turn thou us, O good Lord, &c.
As before, at Morning Prayer.

Immediately before the Prayer of St. Chrysostom shall this Collect, which next followeth be used.

A Lmighty and everlasting God, whose righteousness is A like the strong mountains, and thy judgements like the great deep; and who, by that barbarous murder, as on this day, committed upon the facred person of thine Anointed, hast taught us, that neither the greatest of kings, nor the best of men, are more fecure from violence than from natural death: Teach us also hereby so to number our days, that we may apply our hearts unto wildom. And grant, that neither the splendor of any thing that is great, nor the conceit of any thing that is good in us, may withdraw our eyes from looking upon ourselves as finful dust and ashes; but that according to the example of this thy bleffed Martyr, we may press forward to the prize of the high calling that is before us, in faith and patience, humility and meekness, mortification and felf-denial, charity and conftant perseverance unto the end: And all this for thy Son our Lord Jefus Christ his fake; to whom with thee, and the Holy Ghost, be all honour and glory, world without end. Amen.

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AFOR M OF RAY ER with THANKSGIVING to Almighty God, for having put an end to the Great Rebellion, by the Restitution of the King and Royal Family, and the Restoration of the Government afrer many years interruption; which unspeakable mercies were wonderfully compleated upon the Twenty-ninth of May, in the year 1660; and in memory thereof, that day in every year is by Act of Parliament appointed to be for ever kept holy.

The Ast of Parliament made in the twelfth, and confirmed in the thirteenth year of King Charles the Second, for the observation of the Twenty-ninth Day of May yearly, as a day of Publick Thanksgiving, is to be read publickly in all Churches at Morning Prayer, immediately after the Nicene Creed, on the Lord's day next before every such Twenty-ninth of May, and notice shall be given for the due observation of the said Day.

The Service shall be the same with the usual Office for Holy-days;

except where it is in this Office otherwise appointed.

If this Day shall happen to be Ascension day, or Whit-sunday, the Collects of this Office are to be added to the Offices of those Festivals in their proper places; if it be Monday or Tuesday in Whitsun-week, or Trinity-Sunday, the Proper Psa'ms appointed for this Day, instead of those of ordinary course, shall be also used, and the Collects added as before; and in all these cases the rest of this Office shall be omitted: But if it shall bappen to be any other Sunday, this whole Office shall be used as it followeth entirely. And what Festival soewer shall bappen to fall upon this solemn Day of Thanksgiving, the following Hymn appointed instead of Venite exultemus, shall be constantly used.

Morning Prayer shall begin with these Sentences.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us. Dan. 9. 9, 10.

It is of the Lord's mercies that we were not confumed:

because his compassions fail not. Lam. 3.22.

Instead of Venite exultemus, shall be faid or sung this Hymn following; one werse by the Priest, another by the Clerk and People.

MY fong shall be alway of the loving kindness of the Lord: with my mouth will I ever be shewing forth his truth, from one generation to another, Pfal. 89. 1.

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The merciful and gracious Lord bath so done his marvellous works: that they ought to be had in remembrance. Psal. 111 4.

Who can express the noble acts of the Lord: or shew forth

all his praise? Pfal. 106. 2.

The works of the Lord are great: sought out of all them that bave pleasure therein. Pfal. 111.2.

The Lord fetteth up the meek: and bringeth the ungodly

down to the ground. Psal. 147. 6.

The Lord executeth righteousness and judgement: for all them that are oppressed with wrong. Pfal. 103. 6.

For he will not always be chiding: neither keepeth he his

anger for ever. ver. 9.

He bath not dealt with us after our fins : nor rewarded us

according to our wickedness. ver. 10.

For look how high the heaven is in comparison of the earth: fo great is his mercy toward them that fear him. ver. 11.

Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him. ver. 13.

Thou, O God, hast proved us: thou also hast tried us, even as filver is tried. Psal. 66, 9.

Thou sufferedst men to ride over our heads, we went through five and water: but thou hast brought us out into a wealthy place. ver. 11.

Oh, how great troubles and adversities hast thou she wed us! and yet didst thou turn and refresh us: yea, and broughtest us from the deep of the earth again. Psal. 71. 18.

Thou di st remember us in our low estate, and redeem us from our

enemies : for thy mercy endureth for ever. Pfal. 136. 23, 24.

Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob. Psal. 85. 1.

God bath shewed us his goodness plenteously: and God bath

let us see our desire upon our enemies. Pfal. 59. 10.

They are brought down, and fallen: but we are rifen, and fland upright. Pfal. 20. 8.

There are they fallen, all that work wickedness: they are cast

down, and shall not be able to stand. Pfal. 36. 12.

The Lord hath been mindful of us, and he shall bless us t even he shall bless the house of Israel, he shall bless the house of Aaron. Pfal. 115. 12.

He shall bless them that fear the Lord: both small and great, ver. 13.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children
of men! Psal. 107. 21.

That they would offer unto him the facrifice of thansgiving:

and tell out bis works with gladness ! ver. 22.

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And not hide them from the children of the generations to come: but thew the honour of the Lord, his mighty and wonderful works that he hath done. Pfal. 78.4.

That our posterity may also know them, and the children that are yet unborn: and not be as their forefathers, a faithless and flubborn generation. ver. 6, 9.

Give thanks, O Ifrael, unto God the Lord, in the congregations: from the ground of the heart. Pfal. 68. 26.

Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us. ver. 19.

O let the wickedness of the wicked come to an end: but

establish thou the righteous, Pfal. 7.9.

Let all those that seek thee, be joyful and glad in thee: and let all fuch as love thy falvation fay alway, The Lord be praifed. Pfal. 40. 19.

Glory be to the Father, &c.

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Sgiving :

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As it was in the beginning, &c.

¶ Proper Pfalms. 124. 126. 129. 118. Proper Lessons.

The First. 2 Sam. 19. ver. 9. or Numb. 16. Te Deum. The Second. The Epistle of S. Jude. Jubilate Deo.

I The Suffrages next after the Creed shall stand thus: Prieft. O Lord, shew thy mercy upon us;

Answer. And grant us thy salvation.

Priest. O Lord, fave the King;

Answer. Who putteth his trust in thee.

Priest. Send him help from thy holy place;

Answer. And evermore mightily defend him.

Prieft. Let his enemies have no advantage against him;

Answer. Let not the wicked approach to hurt him.

Priest. Endue thy ministers with righteousness;

Answer. And make thy chosen people joyful.

Priest. Give peace in our time, O Lord;

Answer. Because there is none other that fighteth for us, but only hou, O God.

Priest. Be unto us, O Lord, a strong tower;

Answer. From the face of our enemies.

Priest. O Lord, hear our prayer;

Answer. And let our cry come unto thee.

Instead of the first Collect at Morning Prayer, shall these two which follow be used.

Almighty God, who art a strong tower of defence unto thy fervants against the face of their enemies; we eld thee praise and thanksgiving for the wonderful deli-

verance of these kingdoms from THE GREAT REBELLION, and all the miseries and oppressions consequent thereupon, under which they had so long groaned. We acknowledge it thy goodness, that we were not utterly delivered over as a prey unto them: Beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. Amen.

O Lord God of our falvation, who hast been exceedingly gracious unto this land, and by thy miraculous providence didst deliver us out of our miserable confusions, by restoring to us, and to his own just and undoubted rights, our then most gracious Sovereign Lord King Charles the Second, notwithstanding all the power and malice of his enemies: and by placing him on the throne of these kingdoms, didst restore also unto us the publick and free profesfion of thy true Religion and Worship, together with our former peace and prosperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulness to acknowledge thine unspeakable goodness herein, as upon this day shewed unto us; and to offer unto thee our facrifice of praise for the same; humbly beseeching thee to accept this our unfeigned, though unworthy oblation of ourselves: vowing all holy obedience in thought, word and work, unto the Divine majesty; and promising all loyal and dutiful allegiance to thine Anointed Servant now fet over us, and to his Heirs after him: whom we befeech the to bless with all increase of grace, honour and happiness in this world, and to crown him with immortality and glory in the world to come, for Jesus Christ his sake, our only Lord and Saviour. Amen.

In the end of the Litany, (which shall always this day be used after the Collect [We humbly befeech thee, &c.] shall this be said, which next followeth.

A Lmighty God, who hast in all ages shewed forth the power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings, and States, prosessing thy holy and eterns truth, from the malicious conspiracies and wicked practice of all their enemies: We yield unto thee our unseigne thanks and praise, as for thy many other great and public mercies, so especially for that signal and wonderful deliverance, by thy wise and good providence, as upon this dacompleted and vouchsafed to our then most gracious so vereign King Charles the Second, and all the Royal Family and in them, to this whole Church and State, and all Order

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and Degrees of men in both; from the unnatural Rebeilion, Usurpation, and Tyranny of ungodly and cruel men, and from the fad confusions and ruin thereupon ensuing. From all these, O gracious and merciful Lord God, not our merit, but thy mercy; not our foresight, but thy providence; not our own arm, but thy right hand and thine arm, did rescue and deliver us. And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all Honour and Glory, and Praise, with most humble and hearty Thanks, in all Churches of the Saints: Even so, blessed be the Lord our God, who alone doeth wondrous things: and blessed be the Name of his Majesty for ever, through Jesus Christ our Lord and only Saviour. Amen.

In the Communion Service immediately before the reading of the Epistle, shall these two Collects be used, instead of the Collect

for the King, and the Collect of the Day.

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Almighty God, who art a strong tower of defence unto thy servants against the sace of their enemies; We yield thee praise and thanksgiving for the wondersul deliverance of these kingdoms from THE GREAT REBELLION, and all the miseries and oppressions consequent thereupon, under which they had so long groaned. We acknowledge it thy soodness, that we were not utterly delivered over as a prey unto them: beseeching thee still to continue such thy mercies towards us, that all the world may know, that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. Amen.

A Lord God of our falvation, who hast been exceedingly gracious unto this land, and by thy miraculous providence didft deliver us out of our miserable confusions, by refloring to us, and to his own just and undoubted rights, our then most gracious Sovereign Lord King Charles the Second. notwithstanding all the power and malice of his enemies; and by placing him on the throne of these kingdoms didst reflore a fo unto us the publick and free profession of thy true Religion and Worship, together with our former peace and prosperity, to the great comfort and joy of our hearts: We are here now before thee with all due thankfulness, to acknowledge thine unspeakable goodness herein, as upon this day, hewed unto us, and to offer unto thee our facrifice of praise for the same; humbly befeeching thee to accept this our unleigned, though unworthy oblation of ourselves: vowing all oly obedience, in thought, word, and work, unto thy Divine Majesty; and promising all loyal and dutiful Allegiance to thine anointed fervant now fet over us, and to his Heirs after R 2

him: whom we befeech thee to blefs with all increase of grace, honour and happiness in this world, and to crown him with immortality and glory in the world to come, for Jesus Christ his sake, our only Lord and Saviour. Amen.

The Epifile. 1 S. Pet. 2. 11.

Dearly beloved, I beteech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul: having your conversation honest among the Gentiles; that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the King as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of soolish men: as free and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men; Love the brotherhood; Fear God; Honour the king.

The Gofpel. S. Matth. 22, 16.

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AND they fent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou sor any man; for thou regardest not the person of men. Tell us therefore what thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar, the things which are Cesar's and unto God, the things that are God's. When they had heard these words they marvelled, and left him, and went their way.

In the offertory shall this Sentence be read:

Not every one that faith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. S. Matth. 7. 21.

After the Prayer [For the whole state of Christ's Church &c.] this Collect following shall be used.

A Lmighty God, and heavenly Father, who of thine infinite and unspeakable goodness towards us, didst in a mole extraordinary and wonderful manner disappoint and over throw the wicked defigns of those traiterous, heady, and high-minded men, who under the pretence of Religion and thy most holy Name, had contrived, and well-nigh effects

the utter destruction of this Church and Kingdom: As we do this day most heartily and devoutly adore and magnify thy glorious Name for this thine infinite goodness already vouchsased to us; so do we most humbly beseech thee to continue thy grace and favour towards us, that no fuch difmal calamity may ever again fall upon us. Infatuate and defeat all the fecret counfels of deceitful and wicked men against us; Abate their pride, affwage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King GEORGE, and all that are put in authority under him, with judgement and justice, to cut off all such workers of iniquity, as turn Religion into Rebellion, and faith into faction: that they may never again prevail against us, nor triumph in the ruin of the Monarchy and thy Church among us. Protect and defend our Sovereign Lord the King, with the whole Royal Family from all treatons and confpiracies. Be unto him an helmet of falvation, and a firong tower of defence against the face of all his enemies : clothe them with fname and confusion; but upon him'elf and his posterily, let the crown for ever flourish: So we thy people, and the theep of thy pasture, will give thee thanks for ever, and will always be shewing forth thy praise from generation to generation, through Jesus Christ our only Saviour and Redeemer; to whom with thee, O Father, and the Holy Ghoft, be glory in the Church throughout all ages, world without end. Amen.

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- A FORM of PRAYER with THANKSGIVING to Almighty God, to be used in all Churches and Chapels within this Realm, every Year, upon the Twenty-fifth Day of October: being the Day on which His Majesty began his happy Reign.
- The Service shall be the same with the usual Office for Holy days in all things; except where it is in this Office otherwise appointed.
- If this day shall happen to be Sunday, this whole office shall be used as it followeth entirely.

Morning Prayer stall begin with these Sentences.

I Exhort that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty: For this is good and acceptable unto God our Saviour. 1 Tim. 2. 1, 2, 3.

If we fay that we have no fin we deceive ourselves, and the touth is not in us. But if we confess our fins, he is faithful and just to forgive us our fins, and to cleanse us from all

unrighteousels. 1. S. John 1. 8, 9.

Instead of Venite exultemus, the Hymn following shall be faid or fung : one verse by the Priest, another by the Clerk and people.

O Lord our Governor; how excellent is thy Name in all the world! Pfal. 8. 1.

Lord, what is man, that thou haft such respect unto him : or the

Son of man that thou so regardest him ! Pfal. 144. 3.

The merciful and gracious Lord hath to done his marvellous works: that they ought to be had in remembrance. Pfal.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the Children of men!

Pfal. 107. 21.

Behold, O God our defender; and look upon the face of

thine Anointed. Pfal. 84. 9.

O hold thou up his goings in thy paths: that his footsteps slip not, Pfal. 17. 5.

Grant the King a long life: and make him glad with the joy of thy countenance. Pfol. 61. 6. & 21. 6.

Les him dwell before thee for ever : O prepare thy lowing mercy and faithfulness, that they may preserve him. Pial. 61. 7.

In his time let the righteous flourish: and let peace be in all our borders. Pf. 72. 7. & 147. 14. 25

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A Form of Prayer with Thanksgiving, &c.

As for his enemies, clothe them with shame: but upon himself let sourish. Psal. 132. 19.

Bleffed be the Lord God, even the God of Ifrael: which

only doeth wondrous things. Pfal. 72. 18.

And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen. Amen. ver. 19.

Glory be to the Father, and to the Son: and to the Holy

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As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Proper Pjalms, 20, 21. 101.

The first. Josh. 1. to the end of the ninth verse.

Te Deum.

The second. Rom. 13.

The second. Rom. 13 Jubilate Deo.

The Suffrages next after the Creed shall stand thus:

Priest. O Lo d, thew thy mercy upon us;

Answer. And grant us thy salvation.

Priest. O Lord, save the King;

Answer. Who putteth his trust in thee.

Priest. Send him help from thy holy place;

Ar.fwer. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him.

Answer. Let not the wicked approach to hurt him. Priest. Endue thy ministers with righteousness;

Answer. And make thy chosen people joyful.

Prieft. O Lord, fave thy people;

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord;

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. Be unto us, O Lord, a strong tower;

Answer. From the face of our enemies.

Priest. O Lord, hear our prayer;

Answer. And let our cry come unto thee.

Instead of the first Collect at Morning Prayer, shall be used this following Collect of thanksgiving for his Majesty's Accession to the throne.

A Lnighty God, who rulest over all the kingdoms of the world, and disposest of them according to the good pleasure: We yield thee unseigned thanks for that thou wasted R 4 pleased,

A Form of Prayer with Thankfgiving

pleased, as on this day, to place thy Servant our Sovereign Lord King GEORGE, upon the throne of these Realms. Let thy wisdom be his guide, and let thine arm strengthen him; let justice, truth, and holines, let peace and love, and all those virtues that adorn the Christian Profession, stourish in his days; direct all his counsels and endeavours to thy glory, and the welfare of his people; and give us grace to obey him cheerfully and willingly for conscience sake; that neither our sinful passions, nor our private interests, may disappoint his cares for the publick good: let him always possess the hearts of his people, that they may never be wanting in honour to his person, and dutiful submission to his authority: let his Reign be long and prosperous, and crown him with immortality in the life to come, through Jesus Christ our Lord. Amen.

In the end of the Litany, which shall always be used upon this Day, after the Collect [We humbly beseech thee, O Father, &c.] shall the following Prayer for the king and Royal Family be used.

O Lord our God who upholdest and governest all things in heaven and earth, receive our humble prayers, with our hearty thanksgivings for our Sovereign Lord GEORGE, as on this day set over us by thy grace and providence, to te our King; and so together with him bless our gracious Queen Charlotte, his Royal Highness, George Prince of Wales, and all the Royal Family; that they all ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless savour, may continue before thee in health, peace, joy and honour; and may I ve long and happy lives upon earth, and after death obtain everlasting life and glory in the kingdom of heaven, by the merits and mediation of Christ Jesus our Saviour, who with the Father and the Holy Spirit, liveth and reigneth ever one God, world without end.

¶ Then shall follow this Collett for God's protestion of the Kirg against all his enemies.

MOST gracious God, who hast fit thy fervant GEORGE our King upon the throne of his Ancestors, we most humbly befeech thee to protect him on the same from all the dangers, to which he may be exposed. Hide him from the gathering together of the froward, and from the insurrection of wicked doers; Do thou weaken the hands, blast the designs, and deseat the enterprizes of all his enemies; that

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for the Twenty-fifth Day of October.

no fecret conspiraces, nor open violences, may disquiet his reign: but that being fafely kept under the shadow of thy wing, and supported by thy power, he may triumph over all opposition: that so the world may acknowledge thee to be his Defender and mighty Deliverer in all difficulties and adversities, through Jesus Christ our Lord. Amen.

Then the Prayer for the high Court of Parliament, if sitting.

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In the Communion Service, immediately before the reading of the Epistle, instead of the Collect for the King, and that of the Day, shall be used this Prayer for the King as supreme Governor of this Church.

Bleffed Lord, who hast called Christian Princes to the defence of thy faith, and hast made it their duty to promote the spiritual welfare, together with the temporal interest of their people; We acknowledge with humble and thankful hearts thy great goodness to us in setting thy fervant our most gracious King over this Church and nation: Give him, we befeech thee, all those heavenly graces that are requifite for so high a trust; Let the work of thee his God prosper in his hand; let his eyes behold the success of his defigns for the service of thy true Religion established among us; and make him a bleffed instrument of protecting and advancing thy truth wherever it is perfecuted and oppreffed: Let hypocrify and profaneness, superstition and idolarry fly before his face; let not herefies and false doctrines diffurb the peace of the Church, nor schisms and causeless divisions weaken it; but grant us to be of one heart and one mind in ferving thee our God, and obeying him according to thy will? And that these bleffings may be continued to after-ages, let there never be one wanting in his house. to succeed him in the government of these Kingdoms, that our posterity may see his children's children, and peace upon Ifrael. So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation. Amen.

The Epifle. 1 S. Pet. 2. 11.

DEARLY beloved, I befeech you as strangers and pilgrims abstain from sieshly lusts which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil-doors, they may by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's fake: whether it be to the King, as

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fupreme: or unto governors, as unto them that are fent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God that with well-doing ye may put to silence the ignorance of foolish men: as free and rot using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men; Love the brotherhood; Fear God; Honour the King.

The Gospel. S. Matth. 22. 16.

AND they fent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cesar or not? But Jesus perceived their wickedness, and said, Why temptye me, ye hypocrices? Shew me the tributemoney. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar, the things which are Cesar's; and unto God, the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

After the Nicene Creed, shall follow the Sermon.

In the Offertory shall this Sentence be read.

Let your light so thine before men, that they may see your good works, and glorify your Father which is in heaven. S. Matt. 5. 16.

After the Prayer [For the whole state of Christ's Church, &c.]
these Colletts following shall be used.

OGOD the Father of our Lord Jefus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: That as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism; one God and Father of us all; so we may henceforth be all of one heart, and of one soul, united in one hely bond of truth and peace, of faith and charity; and may with one mind and one mouth glorify thee, through Jesus Christ our Lord. Amen.

for the Twenty-fifth Day of October.

GRANT, O Lord, we befeech thee, that the course of this world may be so peaceably ordered by thy Governance; that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

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GRANT, we befeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living to the honour and praise of thy Name, through Jesus Christ our Lord. Amen.

A Lmighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those thiags which for our unworthiness we dare not, and for our blindness we cannot ask, vouchfase to give us for the worthiness of thy Son Jesus Christ our Lord. Amen.

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

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GEORGE R.

OUR Will and Pleasure is, that these Four Forms of Prayer and Service, made for the Fifth of November, the Thirtieth of January, the Twenty-ninth of May, and the Twenty-fifth of October, be forthwith printed, and published, and annexed to the Book of Common Prayer and Liturgy of the Church of England, to be used yearly on the said days, in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within both our Universities, and of our Colleges of Eaton and Winchester, and in all Parish Churches and Chapels within that part of our Kingdom of Great Britain called England, the Dominion of Wales, and Town of Berwick upon Tweed.

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Given at our Court at St. James's the Seventh Day of October, 1761. in the First Year of our reign.

By His Majesty's Command,

ARTICLES,

Agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy, in the Convocation holden at London in the Year 1562: for avoiding of Diversities of Opinions, and for the establishing of Consent touching True Religion. Reprinted by his Majesty's Commandment.

ARTICLES of RELIGION.

I. Of Faith in the Holy Trinity.

THERE is but one living and true God, everlasting, without body, parts, or passions, of infinite power, wisdom, and goodness: the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. Of the word or Son of God, which was made very man.

THE Scn, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a facrifice, not only for original guilt, but also for actual sins of men.

III. Of the going down of Christ into hell.

A S Christ died for us, and was buried; so also is it to be believed, that he went down into Hell.

IV. Of the Resurrection of Christ.

CHRIST did truly rife again from death, and took again his body, with flesh, bones, and all things appertaining to the persection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

V. Of the Holy Ghoft.

THE Holy Ghost proceeding from the Father and the Son, is of one substance, majesty and glory, with the Father and the Son, very and eternal God.

VI.

VI. Of the Sufficiency of the Holy Scriptures for Salvation.

HOLY Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to Salvation. In the name of the Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any Doubt in the Church.

¶ Of the Names and Number of the Canonical Books.

GEnesis,
Exodus,
Leviticus
Numeri,
Deuteronomium,
Joshua,
Judges,
Ruth,
The First Book of Samuel,
The Second Book of Kings,
The Second Book of Kings,

The First Book of Chronicles,
The Second Book of Chronicles,
The First Book of Esdras,
The Second Book of Esdras,
The Book of Hester,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes, or Preacher,
Cantica, or Songs of Solomon,
Four Prophets the greater,
Twelve Prophets the less.

And the other Books (as *Hierome* faith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any Doctrine: Such are these following:

The Third Book of Esdras,
The Fourth Book of Esdras,
The Book of Tobias,
The Book of Judith,
The rest of the Bock of Hester,
The Book of Wisdom,
Jesus the Son of Sirach,

Baruch the Prophet,
The Song of the Three Children,
The Story of Susanna,
Of Bel and the Dragon,
The Prayer of Manasses,
The First Book of Maccabees,
The Second Book of Maccabees.

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All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

THE Old Testament is not contrary to the New: for both in the Old and New Testament everlassing life is effered to mankind by Christ, who is the only mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the Old Fathers did look only for transitory promises. Although the law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil Precepts thereof

thereof ought of necessity to be received in any Common-wealth: yet notwithstanding no Christian man whatsoever is free from the Obedience of the Commandments which are called Moral.

VIII. Of the three Creeds.

THE three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

IX. Of Original or Birth-fin.

Riginal Sin standeth not in the following of Adam (as the Pelagians do vainly talk) but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world. it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the luft of the flesh, called in Greek, phronema farkos, which some do expound the Wisdom, some Sensuality, some the Affection, some the Desire of the Flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confefs, that concupifcence and luft hath of itself the nature of fin.

X. Of Free-will.

THE condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.

XI. Of the Justification of Man.

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WE are accounted lighteous before God, only for the Meilt of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore that we are justified by faith only, is a most wholesome doctrine; and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. Of good Works.

A Lbeit that good works which are the fruits of Faith, and follow after Justification, cannot put away our fins, and

and endure the severity of God's judgement; yet are they pleafing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; infomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

XIII. Of works done before Justification.

Orks done before the grace of Christ, and the Inspiration of his Spirit, are not pleafant to God, forafmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-Authors fay) deferve grace of congruity: Yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of fin.

XIV. Of Works of Supererogation.

Toluntary Works befides over and above God's commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God, as much as they are bound to do, but that they do more for his fake, than of bounden duty is required: Whereas Christ faith plainly, When ye have done all that are commanded to you, fay, We are unprofitable servants.

XV. Of Christ alone without fin.

CHRIST in the truth of our nature was made like unto us in all things (fin only except) from which he was clearly void, both in his flesh and in his spirit. He came to be the Lamb without spot, who by facrifice of himself once made, should take away the fins of the world; and fin (as St. John faith) was not in him. But all we the rest (although baptized and born again in Christ) yet offend in many things, and if we fay we have no fin, we deceive ourselves, and the truth is not in us,

XVI. Of fin after Baptism.

NOT every deadly fin willingly committed after Bap-tifm, is fin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to fuch as fall into fin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into fin, and by the grace of God we may arise again and amend our lives. And therefore they are to be condemned, which fay, they can no more fin as long as they live here, or deny the place of forgiveness to such as truly repent.

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ARTICLES OIR ELIGION.

XVII. Of Predestination and Election.

Predefination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed, by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they, which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through grace obey the calling; they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length

by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their leve towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the Sentence of God's Predestination, is a most danger. ous downfal, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation. Furthermore, we must receive God's promifes in fuch wife, as they be generally fet forth to us in Holy Scripture: And in our doings, that Will of God is to be followed, which we have expresly declared unto us in the Word of God.

XVIII. Of obtaining eternal Salvation only by the Name of Christ.

THEY also are to be had accursed, that presume to say, that every man shall be saved by the Law or Sect which he prosesses, so that he be diligent to srame his life according to that Law, and the Light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. Of the Church.

THE visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

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As the Church of Hierusalem, Alexandria, and Antioch, have erred; so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. Of the Authority of the Church.

THE Church hath power to decree Rites or Ceremonies, and Authority in controversies of Faith; and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written; neither may it so expound one place of Scripture that it be repugnant to another. Wherefore although the Church be a Witness and a Keeper of Holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.

XXI. Of the Authority of General Councils.

General Councils may not be gathered together without the Commandment and Will of Princes. And when they be gathered together, (forafmuch as they be an affembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and fometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to falvation, have ne ther strength nor authority, unless it may be declared that they be taken out of holy Scripture.

XXII. Of Purgatory.

THE Romish doctrine concerning Purgatory, Pardons, worshipping, and adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon nor warranty of Scripture, but rather repugnant to the Word of God.

XXIII. Of Ministering in the Congregation.

IT is not lawful for any man to take upon him the Office of publick preaching, or ministering the Sacraments in the Congregation, tefore he be lawfully called, and fent to execute the same. And those we ought to judge lawfully called and sent, which be chesen and called to this work by men, who have publick authority given unto them in the congregation to call and send Ministers into the Lord's vineyard.

XXIV. Of speaking in the Congregation in such a Tongue as the People understandeth.

IT is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments, in a Tongue not understanded of the People.

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XXV. Of the Sacraments.

Sheaments ordained of Christ be not only badges or tokens of Christian men's profession: but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet have not like nature of Sacraments with Baptism and the Lord's Supper; for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only, as worthily receive the sane, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

XXVI. Of the unworthiness of the Ministers which hinders not the effect of the Sacraments.

A Lthough in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the Word and Sacraments: yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry, both in hearing the word of God, and in receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such, as by faith, and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the descipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their Offences: and finally being sound guilty, by just judgement be deposed.

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XXVII.

XXVII. Of Baptism.

Baptism is not only a sign of protession, and mark of difference, whereby Christian men are discerned from others that be not christened: but it is also a sign of Regeneration, or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church: the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is consirmed, and grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. Of the Lord's Supper.

THE Supper of the Lord is not only a Sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our redemption by Christ's death: infomuch, that to such as rightly, worthily, and with faith receive the same, the bread which we break, is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given oc-

cafion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, listed up, or worshipped. XXIX. Of the wicked, which do not eat the body of Christ in the

use of the Lord's Supper.

THE wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the body and blood of Christ; yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

XXX. Of both kinds.

THE Cup of the Lord is not to be denied to the Laypeople: for both the parts of the Lord's Sacrament, by
Christ's ordinance and commandment, ought to be miniftered to all Christian men alike.

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XXXI. Of the one oblation of Christ finished upon the Cross.

THE Offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction for all the fins of the whole world, both original and actual; and there is none other satisfaction for fin, but that alone. Wherefore the sacrifice of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous sables, and dangerous deceits.

XXXII. Of the Marriage of Priests.

Bishops, Priests, and Deacons are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. Of excommunicate Persons, how they are to be avoided.

THAT Person which by open denunciation of the Church, is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the saithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereunto.

XXXIV. Of the Traditions of the Church.

I T is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been diverse, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgement, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly (that other may fear to do the like) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

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Every particular or national church hath authority to or- l dain, change, and abolish ceremonies or rites of the church ordained only by man's authority, so that all things be done to edifying.

XXXV. Of the Homilies.

THE fecond book of Homilies, the feveral titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former book of Homilies, which were set forth in the

time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently, and distinctly, that they may be understanded of the people.

¶ Of the Names of the Homilies.

- 1. OF the right Use of the 10. Of the reverend estimation Church.
- 2. Against Peril of Idolatry.
- 3. Of Repairing and keeping clean of Churches.
- 4. Of good works: First of
- 5. Against Gluttony and Drunkenness.
- 6. Against Excess of Apparel.
- 7. Of Prayer.
- 8. Of the Place and Time of Prayer.
- 9. That Common Prayer and Sacraments ought to be ministered in a known tongue.

- of God's Word.
- II. Of Alms-doing.
- 12. Of the Nativity of Christ.
- 13. Of the Passion of Christ.
- 14. Of the Resurrection of Chrift.

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- 15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
- 16. Of the gifts of the Holy Ghoft.
- 17. For the Rogation days.
- 18. Of the state of Mati inony.
- 19. Of Repentance.
- 20. Against Idleness.
- 21. Against Rebeilion.

XXXVI. Of Confecration of Bishops and Ministers.

THE Book of Confecration of Archbishops and Bishops, 1 and Ordering of Priests and Deacons, lately fet forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to fuch Confecration and Ordering: neither hath it any thing that of itself is superfittious and ungodly. And therefore whofoever are confecrated or ordered according to the rites of that Book, fince the second year of the forenamed King Edward, unto this time, or hereafter shall be consecrated or ordered according to the same rites; we decree all such to be rightly, orderly, and lawfully confecrated and ordered.

XXXVII. Of the Civil Magistrates.

THE King's Majesty hath the chief power in this Realm The king's majority of the list dominions, unto whom the chief government of all estates of this Realm, whether they be Ecclefiastical or Civil, in all causes doth appertain, and is not, nor ought to be subject to any foreign Jurisdiction.

Where we attribute to the King's Majesty the chief government, by which titles we understand the minds of some standerous folks to be offended: we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the injunctions also lately set forth by Elizabeth our Queen do most plainly testify: But that only prerogative

which we see to have been given always to all godly Princes in holy Scriptures of God himfelf; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil fword the stubborn and evil-doers.

The Bishop of Rome hath no jurisdiction in this realm of

England.

The laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the

Magistrate to wear weapons, and serve in the wars.

XXXVIII. Of Christian men's Goods which are not common.

THE riches and goods of Christians are not common, 43 touching the right, title, and possession of the same, as certain Anabaptifts do falfly boaft. Notwithstanding, every man ought of fuch things as he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX. Of a Christian man's Oath.

AS we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle; so we judge that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth in a cause of faith and charity: so it be done according to the Prophet's teaching, in Justice, Judgement, and Truth,

THE RATIFICATION.

THIS Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm by the affent and confent of our Sovereign Lady ELIZABETH, by the Grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles overe deliberately read, and confirmed again by the subscription of the hands of the Archbishop and Bishops of the upper house, and by the Subscription of the auhole Clergy of the nether house in their Convocation in the Year of our Lord, 1571.

THE TABLE.

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- 20. Of the Authority of the Church.

- F Faith in the Holy | 21. Of the Authority of General Councils.
 - 22. Of Purgatory.
 - 27. Of Ministering in the Congregation.
 - 24. Of speaking in the Congretion.
 - 25. Of the Sacraments.
 - 26. Of the unworthiness of Minifters.
 - 27. Of Baptifm.
 - 28. Of the Lord's Supper.
 - 29. Of the wicked which eat not he Body of Christ.
 - 30. Of both Kinds.
 - 31. Of Christ's One Oblation.
 - 32. Of the Marriage of Priests.
 - 33. Of excommunicate Perfons.
 - 34. Of the Traditions of the Church.
 - 35. Of the Homilies,
 - 36. Of Confectation of Minifters.
 - 37. Of Civil Mag ftrates.
 - 38. Of Christian Men's Goods.
 - 39. Of a Christian Man's Oath.

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